कल्पतरुः
Kalpataruḥ



पञ्चदशं विश्वसंस्कृतसम्मेलनम्
5-10 जनवरी 2012, नवदेहली
प्रकाशिता समारिका

Souvenir Published on the Occasion of
15th World Sanskrit Conference
5–10 January 2012, New Delhi

Editors

Radhavallabh Tripathi
Shashiprabha Kumar
Shashi Tiwari
K. B. Subbarayudu
Himanshu Shekhar Jha
Prakash Pandey

Jointly organised by

Rashtriya Sanskrit Sansthan
Deemed University
Under M/o Human Resource Development
Govt. of India, New Delhi

वसुधैव कुटुम्बकम्

International Association of Sanskrit Studies (IASS)

कल्पतरुः
Kalpataruh

पञ्चदशं विश्वसंस्कृतसम्मेलनम
15th World Sanskrit Conference

अखिल भारतीय संस्कृत साहित्य सम्मेलन (पंजी.)

१५वें विश्व संस्कृत सम्मेलन

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उपस्थित
प्रतिनिधियों
एवं विद्वानों
का

हार्दिक अभिनन्दन

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कल्पतरुः
Kalpataruḥ

पञ्चदशं विश्वसंस्कृतसम्मेलनम्
15th World Sanskrit Conference
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वसुधैव कुटुम्बकम्

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Prakash Pandey

Published by:

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Deemed University

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Editorial

We are privileged to place this *Kalpataruḥ* in the hands of scholars of Sanskrit and savants of literature and culture, as a souvenir on the occasion of the 15th World Sanskrit Conference being organised jointly by the Rashtriya Sanskrit Sansthan and the International Association of Sanskrit Studies at New Delhi from 5 to 10 January 2012. Kalpavṛkṣa is the divine tree which can fulfill all desires and aspirations and leads to the realisation of all resolutions made by a human being under its shade. As we come to know from the articles published in the second *skandha* (section) of this souvenir, the gift of the Kalpataru or Kalpavṛkṣa in the form of its golden or silver replica was supposed to be very auspicious in ancient times. Kalpavṛkṣa as myth signifies the *El Dorado* or the ultimate of human aspirations. It is also clear from the articles published here that the myth of Kalpavṛkṣa in some form or the other figures in the mythology and traditions of several countries other than India as well — not only the countries of South-East Asia which share common heritage and traditions — but in countries like South Africa also.

The Organising Committee of the 15th World Sanskrit Conference rightly chose Kalpavṛkṣa as the logo for this conference. The motto on the logo of Kalpavṛkṣa selected by us from an ancient Indian sculpture is *kim kim na sādhayati kalpalateva vidyā* (what gains are not made possible by learning). In fact Sanskrit learning — the Saṁskṛtavidyā has been metaphorically treated at par with Kalpavṛkṣa in the tradition of Sanskrit literature. Sanskrit is viewed in our tradition not merely as a language but a repository of diverse knowledge systems, traditions and philosophies that have contributed to the growth of world civilisation. The metaphor of Kalpavṛkṣa is rightly suited to represent its all-encompassing nature. The following stanza composed by the present author may be cited here -

मूलं वेदमयं पवित्रचरितं स्कन्धोऽस्य रामायणं
शाखा दर्शनधर्मशास्त्रनिचयाः पत्रोच्चयो भारतम्।

काव्यानां स्तवकैः सदर्थकुसुमैर्युक्तो रसाढ्यैः फलैः
सोऽयं संस्कृतकल्पवृक्षमहिमा भूयात् प्ररोहान्वितः।।

The Vedas form its roots, the *Rāmāyaṇa* depicting pious deeds forms its trunk, various knowledge systems of philosophy and Dharmaśāstra are its branches,

Mahābhārata is cluster of its leaves. It is endowed with bunches of poems and fruits full of *Rasa*. May the glory of this Sanskrit-Kalpavṛkṣa bloom and blossom.

We have made an attempt to present various facets of Sanskrit-Kalpavṛkṣa with a perspective not only on its past but also on its present and its future potentials. The six *skandhas* or sections from two to seven of this Kalpataru envisage the roots, trunk, branches, leaves, flowers and fruits of the Kalpataru of Saṁskṛtavidyā, whereas the first section of messages from a number of noted public figures and academicians form the streams of water offered for its cultivation.

There is need to explore the vast storehouse of the treasure that the Kalpavṛkṣa of Sanskrit offers to devise systematic plans and projects to locate the precious gems of this literary treasure. We hope this Kalpataru would lead to opening of new vista of ancient knowledge systems.

I sincerely thank all the learned contributors of this volume of Kalpataruḥ. I am grateful to all the members of the Board of editors of this souvenir, especially Prof. Shashiprabha Kumar and Prof. Shashi Tiwari, for their valuable editorial assistance. In the sixth section we are publishing two very important lectures delivered by Samdhong Rinpoche and G.C. Pande on the occasion of Buddha Jayanti Lecture Series jointly organised by the Rashtriya Sanskrit Sansthan and the Indian Council for Philosophical Research. This is a rare gift from two modern *Kalpatarus*, and specially precious for us. In the second lecture we have presented what illustrious Professor, one of the stalwarts of our times, spoke in his last public appearance, just a few days before his sudden unexpected demise. The last speech by G.C. Pande is a brilliant attestation of his insight and erudition.

This volume of Kalpataruḥ also presents memoirs of such luminaries and records of their achievements, which will go a long way with us.

We hope that this Kalpataru will not only be taken as a token of remembrance, but also as a study in various facets of Sanskrit literature, art and culture.

— Radhavallabh Tripathi

Collaborators

Jointly organised by

Rashtriya Sanskrit Sansthan
Deemed University
Under M/o Human Resource Development
Govt. of India, New Delhi

वसुधैव कुटुम्बकम्

International Association of Sanskrit Studies (IASS)

Department of Information Technology (DIT), Government of India

State Government of Delhi

Maharshi Sandipani Rashtriya Veda Vidya Pratishthan, Ujjain

Indian Council for Cultural Relations

Indira Gandhi National Centre for the Arts

Indian Council for Philosophical Research

Jawaharlal Nehru University

Delhi Sanskrit Academy

Akhil Bharatiya Sanskrit Sahitya Sammelan

AMITY University

Motilal Banarsidass

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Swami Narayan Dharmacharya Trust, Ahmedabad

प्रथमः स्कन्धः

सन्देशावलिः



Section-I

Messages

सत्यमेव जयते



प्रधानमंत्री

Prime Minister

MESSAGE

I am happy to note that the Rashtriya Sanskrit Sansthan is organizing the 15th World Sanskrit Conference in collaboration with the International Association of Sanskrit Studies. Such a gathering will help to promote closer contacts between specialists in classical Indian Studies and enable them to exchange and disseminate ideas and information. The World Sanskrit Conferences will strengthen the stature of Sanskrit as an international language and highlight its contribution to world culture.

I wish the organizers success.

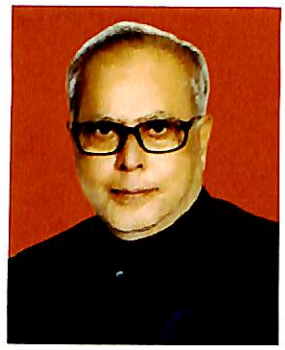
New Delhi
9 December, 2011

(Manmohan Singh)

प्रणब मुखर्जी
PRANAB MUKHERJEE

सत्यमेव जयते

वित्त मंत्री, भारत
FINANCE MINISTER
INDIA



MESSAGE

I am glad to know that the Rashtriya Sanskrit Sansthan in collaboration with the International Association of Sanskrit Studies(IASS), an organization affiliated to the UNESCO, is organizing the 15th World Sanskrit Conference at Vigyan bhavan, New Delhi from 5th to 10th January 2012.

It is praiseworthy that the 15th World Sanskrit Conference coincides with the series of the exhibitions and five days festivals of Sanskrit theatre. Besides that the 15 World Sanskrit Conference will operate in 18 thematic sections chaired by the conveners specializing in their respective fields. I am confident that the discussions and deliberations by scholars would provide new insights on the diverse thematic sections chosen for the Conference.

On this occasion, I extend my heartfelt congratulations to the participant scholars and my heartiest felicitations and greetings to all associated with the 15th World Sanskrit Conference.

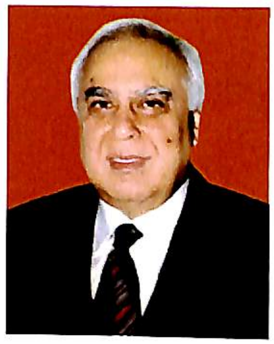
I wish the Conference a grand success.

(Pranab Mukherjee)

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Residence : 13, Talkatora Road, New Delhi-11000 Tel. : 23737623, 23323042, 23737658

कपिल सिब्बल
KAPIL SIBAL

मंत्री
मानव संसाधन विकास,
संचार एवं सूचना प्रौद्योगिकी
भारत सरकार, नई दिल्ली - 110 001
MINISTER OF
HUMAN RESOURCE DEVELOPMENT,
COMMUNICATIONS AND INFORMATION TECHNOLOGY
GOVERNMENT OF INDIA
NEW DELHI -110 001



MESSAGE

Jawaharlal Nehru has said that 'Sanskrit is a language amazingly rich, efflorescent, full of luxuriant growth of all kinds, and yet precise and strictly keeping within the framework of grammar which Panini laid down two thousand years ago'. It spread out, added to its richness, became fuller and more ornate, but always it stuck to its original roots. Sanskrit became the language of all cultured people in India and in countries under Indian influence. All scientific, philosophical, historical works were thus written in Sanskrit, and important texts existing in other languages were translated and adapted into Sanskrit. Our modern Indian languages are offshoots of Sanskrit, and owe most of their vocabulary and their forms of expressions to Sanskrit. For this reason, very few ancient literary, religious, or philosophical documents exist in India in other languages. As a result the sheer volume of Sanskrit literature is immense and even today much of it remains unexplored.

I am happy to learn that the International Association of Sanskrit Studies (IASS) at its Conference held in Kyoto agreed that the 15th World Sanskrit Conference be held at Delhi jointly with Rashtriya Sanskrit Sansthan. It is indeed a great honour for us to be holding this conference in India. I welcome all the delegates to the Conference and assure them of a very rewarding Conference and a purposeful stay in India.

(KAPIL SIBAL)

Office : Room No. 302 'C' Wing, Shastri Bhawan, New Delhi - 110 001
Phone : 91-11-23387085, 23782387, 23782698, Fax No. : 91-11-23382365, 23782028

सत्यमेव जयते

रक्षा मंत्री
भारत
MINISTER OF DEFENCE
INDIA

August 02, 2011



MESSAGE

I am pleased to learn that the Rashtriya Sanskrit Sansthan will be organising the 15th World Sanskrit Conference in New Delhi and bringing out a Souvenir to mark the occasion.

Sanskrit is one of the oldest languages and enjoys the status of a classical language. The popularity of Sanskrit is evident from the fact that several international scholars have learnt the language and undertaken research in it.

The Conference provides all the scholars an opportunity to exchange and appreciate each other's work and also look at ways and means to take the popularity of the language to an even higher level.

I am confident that the 15th World Sanskrit Conference will succeed in its endeavours

Please accept my best wishes for your future endeavours.

(A.K. Antony)

Office : 104, South Block, New Delhi - 110011, Ph. : 23012286, 23019030 Fax : 23015403
Resi. : 9, Krishna Menon Marg, New Delhi - 110011, Ph. : 23013611, Fax : 23013612

गुलाम नबी आज़ाद
GHULAM NABI AZAD

सत्यमेव जयते

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भारत सरकार
निर्माण भवन, नई दिल्ली-110 108
Minister of Health & Family Welfare
Government of India
Nirman Bhavan, New Delhi-110 108



D.O. No.324./VIP/HFM/2011/DR

15 July,2011

MESSAGE

I am happy to know that the Rashtriya Sanskrit Sansthan will organize a 6 day World Sanskrit Conference in New Delhi from 5th January, 2012.

Sanskrit is one of the most ancient languages of the World and the source of our ancient scientific and cultural knowledge.

Ayurveda is one of the parts of our Sanskrit heritage. Ayurveda forms an integral part of AYUSH. We in the Ministry are committed to provide fullest support to AYUSH as the System has very little side effects and is affordable.

I wish the Sansthan a great Conference.

(Ghulam Nabi Azad)

डा. एम. वीरप्पा मोईली
Dr. M. VEERAPPA MOILY

सत्यमेव जयते

मंत्री
विधि एंव न्याय
भारत सरकार
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डा. राजेन्द्र प्रसाद रोड,
नई दिल्ली–110 001

D.O.No...1974...MLJ/VIP/2011



MINISTER OF LAW & JUSTICE
GOVERNMENT OF INDIA
402, 'A' WING, SHASTRI BHAWAN,
Dr. RAJENDRA PRASAD ROAD
NEW DELHI-110 001

29TH June, 2011

MESSAGE

It gives me immense pleasure to know that the Rashtriya Sanskrit Sansthan will organize the 15th World Sanskrit Conference at New Delhi from 15th to 10th January, 2012 in collaboration with the International Association of Sanskrit Studies. It is befitting that a brochure is being brought out to mark the occasion.

Sanskrit's greatest influence, is that which it exerted on languages of India that grew from its vocabulary and grammatical base. Sanskrit is prized as a storehouse of scriptures and the language of prayers in Hinduism.

I extend my warm greetings and felicitations to the organizers and the participants and wish the Conference a grand success.

M. Veerappa Moily

(Dr. M.VEERAPPA MOILY)

3, Tuglak Lane, New Delhi-110011, Phone : 011-2301 6764
240, 2nd Main Road, Ward No. 18, R.M.V.2nd Stage, H.I.G., Dollars Colony, Bangalore-560094
Tel. : 0 80 2343 0491, Fax : 0 80 2333 4784, E mail : vmoily@kar.nic.in

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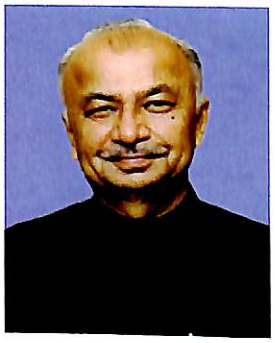
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D.O. No.MOP/VIP 4234/2011

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GOVERNMENT OF INDIA
NEW DELHI - 110 001

सुशीलकुमार शिंदे
SUSHILKUMAR SHINDE

17 JUN 2011



MESSAGE

I am glad to learn that the Rashtriya Sanskrit Sansthan proposes to organize the 15th World Sanskrit Conference from 5th to 10th January, 2012 at Vigyan Bhawan, New Delhi, and bring out a Souvenir to mark the event.

It is all the more encouraging that the Sanskrit scholars from across the globe would assemble in Delhi and share their accumulated wealth of knowledge and energize the participants of this brainstorming session. Efforts of the Sansthan in organizing the Conference at international level, once in three years, in collaboration with the International Association of Sanskrit Studies – an organization affiliated to UNESCO – is beyond doubt commendable.

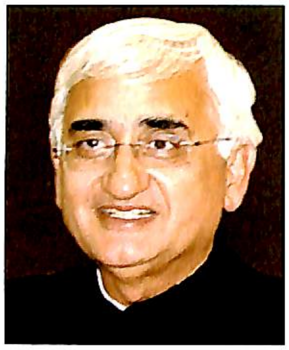
I feel pleasure in conveying my heartiest felicitations to the organizers and wish the deliberations a great success.

(SUSHILKUMAR SHINDE)

सलमान खुर्शीद, सांसद
Salman Khurshid, M.P.
No . M(WR)/VIP/11/1022

सत्यमेव जयते

जल संसाधन एवं
अल्पसंख्यक कार्य मंत्री
भारत सरकार
Minister of Water Resources
and Minority Affairs
Government of India



MESSAGE

It gives me immense pleasure to know that the 15th World Sanskrit Conference, jointly organized by the International Association of Sanskrit Studies, Paris and the Rashtriya Sanskrit Sansthan (DU, under MHRD), New Delhi, is being held in New Delhi, India from 5th to 10th January, 2012. India, the land of sacred Vedas, Upanishads, epics like the Mahabharata, the Ramayana, and the sacred books like the Bhagavad Gita is ideally placed to host such a significant conference at the world level.

Our world is faced with global warming and other negative trends. Hence, it is imperative for a country like India, which has always preached Universal Love, Peace, Brotherhood and Tolerance, to highlight its culture embedded in Sanskrit, which firmly believes in the concept of "Vasudhaiva Kutumbakam".

The Conference provides a platform for Indian Traditional Sanskrit Scholars to exchange views and interpretations of the Shastras with their foreign counterparts. The scholars from the East and the West will together celebrate Sanskrit and secure its prominence for humanity.

I wish the Conference all success.

Place: New Delhi
Date: 23-6-2011

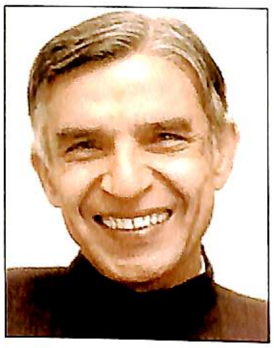
(SALMAN KHURSHID)

Ministry of Water Resources : 210,Sharm Shakti Bhawan, New Delhi-110001, Phones : 011-23711780, 23714200, Fax: 011-23710804
Ministry of Minority Affairs : B-1 Wing, 11th Floor, Paryawaran Bhavan, CGO Complex, New Delhi-110003. Telefax: +91-11-24364273-76
Website : http:/www.mowr.gov.in

पवन कुमार बंसल
PAWAN KUMAR BANSAL

सत्यमेव जयते

संसदीय कार्य एवं जल संसाधन मंत्री
भारत सरकार
MINISTER OF PARLIAMENTARY AFFAIRS
AND
WATER RESOURCES
GOVERNMENT OF INDIA



No.2(1)/ M (PA2WR)/ 1401/ 2011

सन्देश

हमारी संस्कृत भाषा विश्व की प्राचीनतम एवं उत्कृष्ट भाषाओं में अग्रणी है। संस्कृत साहित्य इतना अधिक विस्तृत है कि अभी तक भी कालक्रम से लुप्त सैकड़ों नये ग्रन्थ प्रतिवर्ष मिलते जाते हैं। भारत ही नहीं, यूरोप और अमरीका के विभिन्न देशों के विद्वान् इन ग्रन्थों के प्रकाशन का कार्य कर रहे हैं। वैश्विक स्तर पर सभ्यता और संस्कृति के सही ज्ञान के लिए भारतीय संस्कृति और सभ्यता के इतिहास और प्रवाह को ठीक–ठीक समझना आवश्यक भी है और उपयोगी भी । हमारा भविष्य वर्तमान के आधार पर ही बन सकता है। वर्तमान भूत का फल है। इसलिए भूत को ठीक–ठीक समझे बिना हम वर्तमान को नहीं समझ सकते और इसके बिना इच्छानुसार भविष्य का निर्माण असम्भव है। मेरी सम्मति में, इस दृष्टि से संस्कृत साहित्य का अध्ययन आवश्यक है।

यह अति हर्ष का विषय है कि अन्तर्राष्ट्रीय स्तर पर 15वें विश्व संस्कृत सम्मेलन का आयोजन किया जा रहा है। अपनी धरोहर को संभालने और उससे लाभान्वित होने के लिए ऐसे आयोजन बहुत महत्वपूर्ण हैं। मैं इस सम्मेलन से जुड़े सभी संस्कृत प्रेमियों एवं विद्वानों को हार्दिक शुभकामनाएँ एवं बधाई देता हूँ।

प. बंसल
(पवन कुमार बंसल)

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कुमारी सैलजा
Kumari Selja

सत्यमेव जयते

संस्कृति मंत्री
एवम्
आवास और शहरी गरीबी उपशमन मंत्री
भारत सरकार
शास्त्री भवन, नई दिल्ली–110 001

Minister of Culture
and
Minister of Housing & Urban Poverty Alleviation
Government of India
Shastri Bhawan, New Delhi-110 001



सन्देश

संस्कृत विश्व की सर्वाधिक प्राचीन भाषाओं में है और भारत की प्रायः सभी भाषाओं की जननी है। वह विश्वभर में अपनी मौलिकता, प्रखरता, गहनता, लालित्य और श्रेष्ठता के लिए जानी जाती है। हजारों वर्षों से दर्शन, अध्यात्म, ज्ञान–विज्ञान और साहित्य की उत्कृष्टता से संसार को प्रेरणा देने वाली यह भाषा आज भी कई क्षेत्रों में विश्व का मार्गदर्शन करती है, यहाँ तक कि संगणक (कम्प्यूटर) के लिए भी उसे सर्वाधिक उपयोगी भाषा माना जाता है।

प्रसन्नता है कि राष्ट्रिय संस्कृत संस्थान 5 से 10 जनवरी 2012 को विज्ञान भवन, नई दिल्ली में पंद्रहवीं विश्व संस्कृत सभा का आयोजन कर रहा है। मुझे विश्वास है कि 'विश्व सभा' में एकत्र दुनियाभर के विद्वान्, रचनाकार और अध्येता संस्कृत भाषा और साहित्य को लेकर नया विमर्श करेंगे और उसमें ज्ञान–विज्ञान की नई दिशाएँ खोलने का प्रयत्न करेंगे।

मैं विश्व संस्कृत सभा के आयोजन के लिए 'राष्ट्रिय संस्कृत संस्थान' को शुभकामनाएँ देती हूँ।

(कुमारी सैलजा)

डा. सी. पी. जोशी
Dr. C.P. Joshi

सड़क परिवहन एवं राज्यमार्ग मंत्री
भारत सरकार,
परिवहन भवन, नई दिल्ली-110 001

सत्यमेव जयते

MINISTER OF ROAD TRANSPORT & HIGHWAYS
GOVERNMENT OF INDIA
PARIVAHAN BHAVAN, NEW DELHI-110 001



15 June, 2011

Desp/733/MRTH/11

MESSAGE

I am happy to know that the Rashtriya Sanskrit Sansthan is bringing out a souvenir on the occasion of the 15th World Sanskrit Conference on 5th to 10th January, 2012.

I appreciate that Rashtriya Sanskrit Sansthan is giving their valuable services to promote Sanskrit worldwide.

I send my good wishes to Rashtriya Sanskrit Sansthan and the participating delegates for the success of the World Sanskrit Conference.

(C.P. Joshi)

Prof. Radhavallabh Tripathi,
Vice-Chancellor
Rashtriya Sanskrit Sansthan
56-57, Institutional Area
Janakpuri, New Delhi-110058

GOVERNOR
ASSAM

RAJ BHAVAN
GUWAHATI



June 17, 2011

MESSAGE

It gives me great pleasure to know that the Rashtriya Sanskrit Sansthan, New Delhi is organizing the 15th World Sanskrit Conference at Vigyan Bhavan, New Delhi from 5-10 January 2012 and is publishing a souvenir to commemorate the occasion. I am sure, this would be an appropriate platform for the scholars and the participants to share knowledge and experiences in this important field.

I convey my greetings and best wishes to the organizers and all the participating members for the success of the conference.

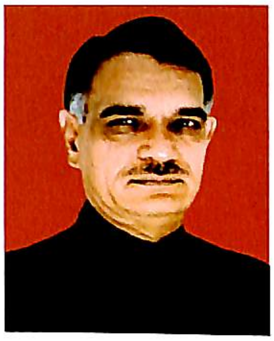
(Janaki Ballav Patnaik)
Governor of Assam

Shivraj V. Patil
Governor of Punjab
and
Administrator
Union Territory, Chandigarh

सत्यमेव जयते

RAJ BHAVAN
CHANDIGARH

November 2, 2011



MESSAGE

I am glad to learn that the Rashtriya Sanskrit Sansthan is organizing the 15th World Sanskrit Conference from January 5 to 10, 2012 and that a Souvenir is being brought out to mark the occasion.

Sanskrit is a treasure trove of knowledge, wisdom and heritage.

Such conferences go a long way in promoting the Sanskrit language which is above all, caste, creed and communities.

I wish the event all success.

[Shivraj V. Patil]

राज्यपाल हरियाणा
GOVERNOR HARYANA

हरियाणा राजभवन,
चण्डीगढ़ ।
HARYANA RAJ BHAVAN,
CHANDIGARH.



MESSAGE

I am glad to know that the Rashtriya Sanskrit Sansthan is going to organize the 15th World Sanskrit Conference from 5th to 10th January, 2012 at Vigyan Bhawan, New Delhi wherein scholars from all over India and abroad are expected to participate and to mark this important event a Souvenir is also being brought out on this occasion.

Sanskrit has played a vital role in the development of all Indian languages and in the preservation of the cultural heritage of India. No Indian language can flourish without the help of Sanskrit. Sanskrit also provides the theoretical foundation of ancient sciences. Hence, it becomes essential to preserve and propagate Sanskrit for an all-round development of India.

It is heartening to note that Rashtriya Sanskrit Sansthan has been functioning as an apex body for propagation and development of Sanskrit. I am sure that the World Sanskrit Conference will prove a milestone in exploring to propagate, develop and encourage Sanskrit learning and research.

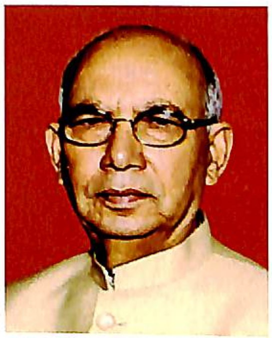
I convey my best wishes for the success of the 15th World Sanskrit Conference.

Jagannath Pahadia

(Jagannath Pahadia)

GOVERNOR
KARNATAKA

RAJ BHAVAN
BANGALORE



No. GS 116 MSG 2011
July 4th 2011

MESSAGE

I am delighted to know that the **'Rashtriya Sanskrit Sansthan'** in collaboration with the **'International Association of Sanskrit Studies'**, is organizing the "15th **World Sanskrit Conference"** at Vigyan Bhavan, New Delhi, from 5th to 10th January, 2012.

I am happy to note that the "Sansthan" is also bringing out a **'Souvenir'** on this occasion. It will be a valuable reference work and will be circulated at global level through more than 500 scholars who will be participating in this Conference. The conference will be the most prestigious event in the Sanskrit world at the international level.

I congratulate the Rashtriya Sanskrit Sansthan and the International Association of Sanskrit Studies and its office bearers, on this occasion.

I wish the Conference a great success.

(H.R.BHARDWAJ)

सत्यमेव जयते

Murlidhar C. Bhandare

GOVERNOR, ORISSA

August 5, 2011



MESSAGE

I am glad to know that the Rashtriya Sanskrit Sansthan, Janakpuri, New Delhi is organizing the 15th World Sanskrit Conference in New Delhi on January 5-10, 2012. A souvenir is being brought out on the occasion.

Sanskrit is not only a great language, but it also contains unlimited source of knowledge and wisdom, some of which still await correct interpretation. Some of the finest works of Sanskrit literature, which have so far remained unknown to outside world, should be translated by a team of expert writers. Intellectuals world over have been showing keen interest in Sanskrit literature, especially to know more about Yoga, Ayurveda, Spiritualism, Astrology, etc. I hope, the World Sanskrit Conference will be exceptionally rich in context and content and immensely benefit young scholars and researchers.

I wish the endeavour all success.

Murlidhar Bhandare

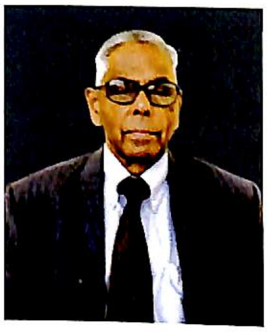
(Murlidhar C. Bhandare)

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M. K. Narayanan
GOVERNOR OF WEST BENGAL

सत्यमेव जयते

RAJ BHAVAN
KOLKATA 700 062



December 13, 2011

MESSAGE

I am glad to learn that Rashtriya Sanskrit Sansthan is organising the 15th World Sanskrit Conference from 5th to 10th January, 2012 and bringing out a commemorative volume.

I hope that the Conference will help in spreading Sanskrit throughout the world, and also foster a spirit of cohesion.

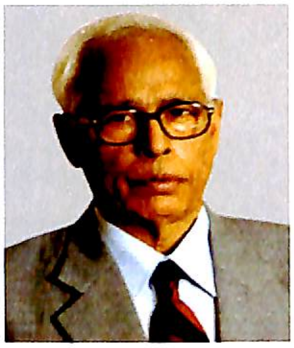
I wish the Conference all success.

MK Narayanan
13/12/2011
M. K. Narayanan

सत्यमेव जयते

GOVERNOR
JAMMU & KASHMIR

RAJ BHAVAN
SRINAGAR-190001



MESSAGE

I am happy to learn that the Rashtriya Sanskrit Sansthan is organizing the 15th World Sanskrit Conference in January 2012, at New Delhi, in collaboration with the UNESCO affiliated International Association of Sanskrit Studies.

I trust that the projected participation in this Conference of over 500 Sanskrit scholars, from across the world, would generate productive exchanges which would contribute, inter alia, to the evolution of newer approaches for the promotion of this classical language. I believe that the presentation of papers, organization of expositions and exhibitions, and the presentations at the Sanskrit Theatre Festival during the Conference, would contribute significantly towards the promotion of the Sanskrit language and its literature.

The Rashtriya Sanskrit Sansthan has been making laudable efforts for the promotion and popularization of Sanskrit language. I congratulate the Sansthan for undertaking to organize the 15th World Sanskrit Conference which would, I am sure, engender a valuable outcome.

I wish Prof. Radhavallabh Tripathi, Vice-chancellor, Rashtriya Sanskrit Sansthan, high success in all his endeavours, and wish the participants fruitful deliberations at the Conference.

18th June, 2011
Srinagar.

(N.N. Vohra)

बाल्मीकि प्रसाद सिंह
BALMIKI PRASAD SINGH

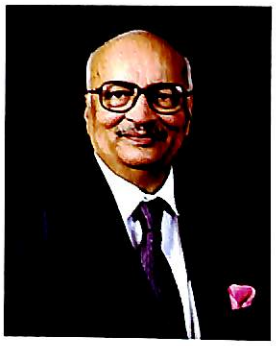
सत्यमेव जयते

राज्यपाल, सिक्किम
GOVERNOR OF SIKKIM

राज भवन
गान्तोक-737103
(सिक्किम)

RAJ BHAVAN
GANGTOK – 737103
(SIKKIM)

SKM/GOV/MESG/2011/458
25th JUNE,2011



MESSAGE

It gives me immense pleasure to know that the Rashtriya Sanskrit Sansthan is organizing the 15th World Sanskrit Conference at Vigyan Bhavan, New Delhi in January, 2012 and is also publishing a Souvenir on this occasion. I am aware that this Conference, which is organized every three years in collaboration with the International Association of Sanskrit Studies, is a prestigious event of global interest.

By virtue of being the root of so many languages, Sanskrit is a world language. It is also the language that unites us, Indians in particular, with our glorious past and with the wisdom of our learned ancestors. The preservation of this great language is an imperative for all of us – scholars and concerned citizens.

I wish to convey my best wishes to the organizers and participants of this Conference.

(B.P.Singh)

Shekhar Dutt SM
GOVERNOR OF CHHATTISGARH

सत्यमेव जयते

RAJ BHAVAN
RAIPUR - 492001
CHHATTISGARH
Phone : +91-771-2331100
+91-771-2331105
Fax : +91-771-2331104
+91-771-2331108



NO.489/PRO/RS/11
Raipur, June 28 2011

MESSAGE

It is a matter of great pleasure that the Rashtriya Sanskrit Sansthan New Delhi is going to organize the 15th World Sanskrit Conference and is also publishing a Souvenir on this occasion.

Sanskrit is the one of the oldest languages in the world; it is the mother of almost all Indian regional languages. The Vedas and Purans were written thousand years ago in this language. Indeed Sanskrit is the richest storehouse of ideas and values of the Indian traditions. I hope that the conference will be able to achieve its goals and also be helpful to conserve this precious language.

I wish this conference all success.

(Shekhar Dutt)

सत्यमेव जयते

देबानन्द कुँवर
राज्यपाल

GOVERNOR OF BIHAR

RAJ BHAVAN, PATNA-800 022
Tel.: 0612-2217626, Fax: 2786184

Devanand Konwar
GOVERNOR

27 June, 2011

MESSAGE

I am happy to learn that the Rashtriya Sanskrit Sansthan, in collaboration with the International Association of Sanskrit Studies, is organising the 15th World Sanskrit Conference at Vigyan Bhavan, New Delhi from 5th to 10th January, 2012 and a souvenir is proposed to be brought out to mark the occasion.

I am also glad to note that this conference is organised once in three years and it is the most prestigious event in Sanskrit world at the international level.

I wish the event grand success.

D. Konwar

Devanand Konwar

General J J Singh
PVSM, AVSM, VSM (Retd)
Governor
Arunachal Pradesh

सत्यमेव जयते

RAJ BHAWAN
ITANAGAR - 791111
TEL : +91 360 2212432
FAX : +91 360 2212442
genjjsingh@rediffmail.com



MESSAGE

It gives me immense pleasure to learn that the Rashtriya Sanskrit Sansthan, New Delhi is organizing the 15th World Sanskrit Conference at Vigyan Bhavan, New Delhi from 5th to 10th January 2012. I am sure that this important event in Sanskrit world at international level will go a long way in popularizing this sacred, scientific and spiritual language of India.

Sanskrit has always played a very important role in the development and refining of all Indian languages. It opens a door to India's magnificent heritage and rich culture. I am very happy to note that for the last four decades, Rashtriya Sanskrit Sansthan has been working with dedication for propagation and promotion of this language, which is one of our most valued legacies.

On behalf of the people of Arunachal Pradesh, I extend felicitations to all those associated with this Sansthan and wish all success in their endeavours,

General JJ Singh,
PVSM, AVSM, VSM (Retd)

GOVERNOR
MIZORAM

Lt Gen (Retd.) MM Lakhera
PVSM, AVSM, VSM

RAJ BHAVAN,
AIZAWL - 796 001
Phone : 0389 2322262 / 2323200
E-mail : rbaizawl@sancharnet.in
Fax : 0389 2323344



MESSAGE

It gives me immense pleasure to learn that the Rashtriya Sanskrit Sansthan is organizing the 15th World Sanskrit Conference at New Delhi from 5th to 10th January 2012 and is publishing a souvenir to commemorate the event. Sanskrit is one of the oldest known languages, over thousands of years. It is also called "Dev Vani" (the language of gods) as it is said that Brahma introduced this language to the Sages of celestial bodies. The versatile literary creations in the Sanskrit language have evoked a deep sense of awe and wonder among scholars of the world. All the profound spiritual wisdom of India embodied in our ancient scriptures like Vedas, Upanishadas, the Gita, Puranas and Shastras are expressed in the Sanskrit language. Interestingly some modern scientists in the high-tech field of computers, have discovered that Sanskrit is the best language for the latest generation of Artificial Intelligence machine-systems. I am confident that the 15th World Sanskrit Conference will revive an interest in the study of Sanskrit which is a treasure house of the ancient Indian culture and which according to Professor Leonard Bloomfield (1887-1949) of Chicago University is "one of the greatest monuments of human intelligence."

I convey my best wishes for the success of the 15th World Sanskrit Conference.

Lt Gen (Retd.) M M LAKHERA
PVSM, AVSM, VSM

Dated 27.06.11

Dr. Iqbal Singh
LIEUTENANT GOVERNOR
PUDUCHERRY

सत्यमेव जयते

RAJ NIVAS
Pondicherry - 605 001
Off. : 0413-2334051
Res. : 0413-2334050
Fax. : 0413-2334025



June 23, 2011

Message

I am glad to know that the Rashtriya Sanskrit Sansthan is organising World Sanskrit Conference in association with the International Association of Sanskrit Studies, and a souvenir is being brought out to commemorate the occasion.

Sanskrit, an ancient and classical language is the most systematic language in the world. It is considered the mother of the most vernacular languages in India. Sanskrit learning gives us a better understanding and appreciation of our culture and identity. It is the most valued of our legacies. Pandit Jawaharlal Nehru had said that, "Sanskrit language and literature is a magnificent inheritance and so long as this endures and influences the life of our people, so long the basic genius of India will continue." Such is the importance accorded to the language.

It is said that Sanskrit writings in our ancient scriptures have a wealth of information which is being deciphered by the scholars. Conferences such as these where the learned scholars congregate, would provide an ideal platform to evolve ways and means to unravel the knowledge inscribed in the scriptures.

I am happy to know that the Rashtriya Sanskrit Sansthan, established in 1970, has over the past four decades made several initiatives for the development, preservation and promotion of Sanskrit studies. The World Sanskrit Conference is one of the vital initiatives and I am sure the deliberations at the Conference would immensely aid towards promoting the objectives of the Sansthan.

I wish the Conference all success.

(Dr. IQBAL SINGH)

शीला दीक्षित
मुख्यमंत्री

राष्ट्रीय राजधानी क्षेत्र, दिल्ली सरकार
दिल्ली सचिवालय आई.पी. एस्टेट,
नई दिल्ली-110 002

अ.शा. पत्र संख्या : OSDCMI/15771
दिनाक :15/7/2011



<u>संदेश</u>

यह हर्ष का विषय है कि मानव संसाधन विकास मंत्रालय के तहत कार्यरत राष्ट्रिय संस्कृत संस्थान 05 से 10 जनवरी, 2012 के बीच विज्ञान भवन में विश्व संस्कृत सम्मेलन का आयोजन कर रहा है। यह भी गर्व का विषय है कि इसका आयोजन यूनेस्को से संबद्ध एक महत्वपूर्ण संस्था के साथ मिलकर किया जा रहा है।

जैसा कि सभी जानते हैं कि संस्कृत सभी भाषाओं की जननी है। संस्कृत विज्ञान और कम्प्यूटर के लिए सर्वाधिक अनुकूल भाषा है। संस्कृत साहित्य में उपलब्ध ज्ञान–विज्ञान आज भी समूचे विश्व के लिए प्रकाश स्तम्भ बने हुए हैं। संस्कृत साहित्य हमारे गौरवपूर्ण अतीत की याद दिलाता है।

आयोजन की सफलता के लिए मेरी हार्दिक शुभकामनाएं।

शीला दीक्षित

(शीला दीक्षित)

फोन : ऑफिस – 23392020, 23392030 फैक्स : 23392111

aprotocm/20110817

सत्यमेव जयते

Dt. 17-08-2011



MESSAGE

Sanskrit is the cradle of Arya sanskriti and culture, and the origin of almost every language, the world understands. The glory of its grammar and the delicacy in its description are proved to be prestigious even in the web world and it is rightly termed **"वेद to web"**. The concealed knowledge, deeply designed in its divine scriptures and culture is capable of unveiling the heavenly blessings for the entire mankind on the mother earth.

Sanskrit is such a perfect language which intends to treat all as वसुधैव कुटुम्बकम् and to be established as an ideal instrument for communication and culture for all people in all ages and time.

I am happy to know that **Rashtriya Sanskrit Sansthan,** a deemed university, is very enthusiastically engaged for the due development of this divine language and is holding the **World Sanskrit Conference at New Delhi.**

I congratulate and welcome the collaborative efforts in affiliation to UNESCO and wish all the best for this occasion and publication of the souvenir on the occasion.

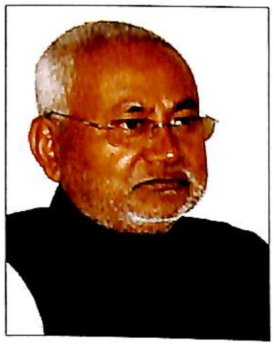
To,
Shree Radhavallabh Tripathi,
Vice-Chancellor, Rashtriya Sanskrit Sansthan,
56-57, Institutional Area, Janakpuri,
New Delhi-110058.
e-mail : rsks@nda.vsnl.net.in,
rsksvc@vsnl.net

(Narender Modi)

नरेन्द्र मोदी
मुख्य मंत्री, गुजरात राज्य

CHIEF MINISTER
BIHAR

PATNA
27.07.2011



MESSAGE

It is a matter of pleasure to know that the Rashtriya Sanskrit Sansthan in collaboration with the International Association of Sanskrit Studies is going to organize the 15th World Sanskrit Conference at Vigyan Bhawan, New Delhi from 5th to 10th January 2012. To mark this occasion a souvenir is also proposed to be published.

Sanskrit Language is the mother of all languages. It is a repository of knowledge to develop a pool of creative ideas. Ancient literatures in this language are a gift to mankind. Sincere efforts should be made to popularise it among the masses.

I extend my greetings to all participants and wish the publication of souvenir all success.

(Nitish Kumar)

D.O No. CMH-2011 /......................

भूपेन्द्र सिंह हुड्डा
BHUPINDER SINGH HOODA

सत्यमेव जयते

मुख्य मन्त्री, हरियाणा,
चण्डीगढ़।
CHIEF MINISTER, HARYANA,
CHANDIGARH.

Dated 8.8.2011



Message

It gives me immense pleasure to know that the Rashtriya Sanskrit Sansthan, in collaboration with the International Association of Sanskrit Studies, is organizing 15th World Sanskrit Conference in New Delhi from January 5 to 10, 2012.

I appreciate the efforts being made by the Rashtriya Sanskrit Sansthan to promote Sanskrit, the classical language of the Indians and the liturgical language of the Vedas.

The Haryana Government has established Haryana Sanskrit Akademi to promote Sanskrit language in a big way in the state. The Government has also decided to provide financial assistance to newspapers and magazines being brought out in Sanskrit and give grant for Sanskrit Paathshalas and Gurukuls. It has also been decided to open informal Sanskrit education centres where people could learn Sanskrit language in the evening from those who want to teach Sanskrit.

I am sure, the deliberations of the conference will prove a step forward in promoting the language of Sanskrit in a big way. I also hope that Rashtriya Sanskrit Sansthan will continue its efforts with an added zeal and dedication to promote Sanskrit language.

My best wishes.

(Bhupinder Singh Hooda)

Bosiram Siram
Minister
Education

सत्यमेव जयते

Arunachal Pradesh
Itanagar - 791 111
Tel: 0360-2212163 (Off.)
Fax: 0360-2212958

DO No.Min/Edn/15/09

Dated Itanagar the 7th July, 2011



MESSAGE

It gives me immense pleasure to know that the Rashtriya Sanskrit Sansthan is bringing out its souvenir to mark the 15th World Sanskrit Conference at Vigyan Bhavan, New Delhi from 5th to 10th January, 2012. Being the most prestigious event in the Sanskrit World at an International level, this Conference is organized once in three years in collaboration with International Association of Sanskrit Studies, an Organization affiliated to 'UNESCO'. Conferences are always a momentous and joyous occasion for Institutions as it signifies growth and coming of age.

I wish to congratulate you, your staff and all the scholars, for high level scholarly deliberations, panel discussions and presentations in the forthcoming conference.

All the very best and keep up the good show.

(Bosiram Siram)

DR. SAROJINI MAHISHI
Former Union Minister
Govt. of India

सत्यमेव जयते

E-101, Alaknanda Apartment,
Rampuri, Surya Nagar,
Pin - 201011
Mob.: 09818166900



Ref.............

Dated.20-12-11

MESSAGE

We deem it a great honour to the country that Sanskrit has been selected as the global computer language. Sanskrit, the ancient language of India is called as the language of sages.

ऋषीणां पुनराद्यानां वाचमर्थोऽनुधावति।।

When the sages uttered the word, meaning ran hurriedly to catch hold of the word.

Sanskrit is the language which is capable of holding a lot of meaning in a compound, consisting of a few words knit together.

I had the opportunity of meeting Mr. Bricks the master of the computer system, at Śaṅkarmaṭha in Bangalore some ten years back. He was discussing Shankar's theory of "*monism*" and Ramanuja's theory of "*qualified monism*" as explained by the learned scholars.

When I visited Tajikistan and Uzbekistan, called Asian republics in the USSR, I just told myself on landing, "What may be the temperature here"!

The lady who was the guide suddenly replied "Dwātriṃśat".(द्वात्रिंशत्)

I uttered "Thirty two degrees".

Oh you understand Tajik language? She asked me. I said 'yes'.

Sanskrit has given birth to a number of languages. In a few other cases it has strengthened the vocabulary with the original words and also with derivatives.

I hope the global computer language will be able to create good relations among the different countries.

Sarojini Mahishi

Dr. Srojini Mahishi

INDIAN COUNCIL OF PHILOSOPHICAL RESEARCH
(Government of India, Ministry of Human Resource Development)

K. Ramakrishna Rao, Ph.D., D.Lit.
Chairman

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No.F .KRR/ CMP/12/2010



July 7, 2011

Dear Professor Tripathi:

I am delighted to learn that the Rashtriya Sanskrit Sansthan is hosting the World Sanskrit Conference in New Delhi during 5–10 January, 2012. Sanskrit is one of the richest languages and our ethos is enveloped in it. Therefore, Sanskrit holds the key of native wisdom and promise to unlock our hidden potentials as an important and indispensable tool of communication. While congratulating you on undertaking this important academic event, I send you my very best wishes for the success of this conference.

With warm personal regards,

Cordially yours,

(K.Ramakrishna Rao)

Professor Radhavallabh Tripathi
Vice-Chancellor
Rashtriya Sanskrit Sansthan
56-57 Institutional Area
Janakpuri
New Delhi 110 058

विभा पुरी दास
सचिव
VIBHA PURI DAS
SECRETARY

भारत सरकार
मानव संसाधान विकास मंत्रालय
उच्चतर शिक्षा विभाग
नई दिल्ली - 110 001

सत्यमेव जयते

Government of India
Ministry of Human Resource Development
Department of Higher Education
128 'C' Wing, Shastri Bhavan, New Delhi- 110 001
Tel. : 23386451 , 23382698 Fax : 23385807
E-mail : secy.dhe@nic.in



July 22, 2011

MESSAGE

I am glad to learn that the 15th World Sanskrit Conference is being organized in New Delhi, India, under the aegis of the Rashtriya Sanskrit Sansthan (Deemed University u/s 3 of the UGC Act), Govt. of India and International Association of Sanskrit Studies, Paris, from 5th to 10th Jan. 2012.

Sanskrit represents civilizational summation of a timeless character and has contributed significantly to the preservation and sustenance of civilization and culture not only in the Indian sub-continent but also across the world.

As the root language with a vast linguistic inheritance and as the language of epics, *sastras* and *Upanishads*, study of the language holds the key to an understanding of life and times of successive generations of inhabitants of this land apart from serving as the fountainhead of knowledge on matters temporal and spiritual.

World Sanskrit Conference is an occasion for the exchange of ideas of Sanskrit Scholars from different parts of the globe to enable interaction and flow of ideas for the advancement of Sanskrit and for mutual appreciation of work of different centres of learning. I expect that this conference of Sanskrit Scholars will offer a platform for renewing search for common principles to sustain mutual understanding, respect and cooperation in the world.

I wish the Conference all success.

(VIBHA PURI DAS)

P.K. TRIPATHI, IAS

सत्यमेव जयते

मुख्य सचिव
राष्ट्रीय राजधानी क्षेत्र दिल्ली सरकार
दिल्ली सचिवालय, आई.पी.एस्टेट, नई दिल्ली-110 002

CHIEF SECRETARY
GOVT. OF NATIONAL CAPITAL TERRITORY OF DELHI
DELHI SECRETARIAT, IP ESTATE, NEW DELHI-110 002
Tel.: 2339 2100, 2339 2101, Fax : 011-2339 2102
E-mail : csdelhi@nic.in

No. CS/11/3455

Dt.- 25/7/2011

सन्देशः

संस्कृतभाषा खलु सर्वाधिका प्राचीनाऽस्ति इत्येवं मान्यता वर्तते। सर्वेषामपि ज्ञानविज्ञानविषयाणां मूलं संस्कृतवाङ्मयमस्ति। आयुर्वेदः, योगः, भौतिकशास्त्रं, गणितशास्त्रं, ज्योतिषशास्त्रं, वास्तुशास्त्रं, खगोलविद्याऽध्यात्म–विद्या–नैतिकशिक्षा–प्रभृतयः विषयाः संस्कृतशास्त्रेषु विद्यमानाः सन्ति।

राष्ट्रियसंस्कृतसंस्थानं विश्वस्मिन् विश्वे संस्कृतभाषायाः प्रचाराय प्रसाराय यतमानं विभाति। तादृशोऽयं मानितविश्वविद्यालयः 2012 तमे ख्रीष्टाब्दे 5 जनवरी तः 10 जनवरी पर्यन्तं देहल्यां विश्वसंस्कृतसम्मेलनमायोजयिष्यति, तदवसरे स्मारिकाप्येका तन्यते इति च ज्ञात्वा मोदाम्बुधौ गाहते मे मनः। सम्मेलनमेतत् संस्कृतभाषायाः संस्कृतज्ञानां भारतदेशस्य च यशोवर्धनाय भवेदिति मम हार्दिकी शुभकामना।

प्रवीण कुमार त्रिपाठी

(प्रवीण कुमार त्रिपाठी)

जय हिन्द

GOVERNMENT OF MAHARASHTRA

RATNAKAR GAIKWAD
Chief Secretary



Chief Secretary's Office
Mantralaya, Mumbai 400 032
Tel.: 22025042
Date: 15th June 2011

MESSAGE

I am delighted to learn that the Rashtriya Sanskrit Sansthan is organizing the World Sanskrit Conference from 5th to 10th January 2012 at New Delhi in collaboration with International Association of Sanskrit Studies. The Sansthan, over the years, has strived to preserve and propagate Sanskrit language for all-round development of India by implementing diverse development programmes and provided enlarged opportunities to the Sanskrit loving students. I am sure that the conference will provide an effective platform for a frank and fruitful discussion to the scholars participating in the Conference and preserve the literary heritage of Sanskrit in India.

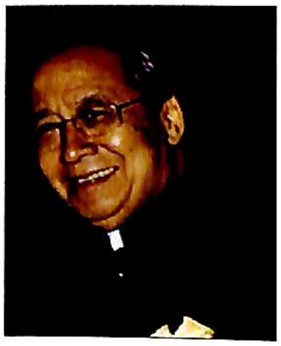
I have great pleasure in extending my greetings to the participants and the organizers. I send my best wishes for the success of the event.

(Ratnakar Gaikwad)

Dr. P. Shakil Ahammed, IAS.,
Commissioner & Secretary to the Governor

सत्यमेव जयते

Phone : (0364) 2223001 / 2223487
Fax : (0364) 2223338
GOVERNOR'S SECRETARIAT
RAJ BHAVAN
SHILLONG - 793 001



June 23,2011

MESSAGE

His Excellency, Shri Ranjit S. Mooshahary, Governor of Meghalaya is happy to know that the Rashtriya Sanskrit Sansthan, New Delhi is organizing the 15th World Sanskrit Conference from 5 to 10 January, 2012 at New Delhi and a souvenir is being brought out to commemorate the occasion. His Excellency, the Governor hopes that the exchange of ideas and thoughts in this congregation amongst the scholars of Sanskrit language will contribute significantly to the growth and development of this magnificent language, which is our valued legacy.

His Excellency, the Governor conveys his best wishes to the members of the Sansthan, the participants and also wishes the publication a success.

{Dr.P. Shakil Ahammed,IAS}

सत्यमेव जयते

CHIEF SECRETARY
GOVERNMENT OF TRIPURA
New Secretariat Complex
PO: Kunjaban-799006
Agartala



6th July 2011

Message

I am happy to know that the Rashtriya Sanskrit Sansthan, a deemed university, is going to organize the **15th World Sanskrit Conference at** Vigyan Bhavan, New Delhi from the 5th to 10th January 2012 and will bring out a souvenir.

Sanskrit is rightly called the mother of all Indian languages. All ancient Indian literatures and the religious scriptures, such as the Upanishad, the Vedas, the Puranas, the great epics, etc. which we are proud of, were composed in Sanskrit. The foundation of our culture and tradition is reflected in the message *"Vasudhaiva Kutumbakam"*. I hope the Sanskrit Conference will reiterate this in spreading the spirit of universal brotherhood and goodwill.

I wish all the success to the Sansthan in their effort to hold the 15th World Sanskrit Conference.

6/7/11
(S.K. Panda)

SANJAY K. SRIVASTAVA, IAS
CHIEF SECRETARY

GOVERNMENT OF GOA,
Secretariat, Porvorim,
Bardez - 403 521.
Tel.: 0832-2419402, 2419658
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E-mail: cs-goa@nic.in



MESSAGE

I have a great pleasure in extending my warm greetings and good wishes on the occasion of the 15th World Sanskrit Conference scheduled to be held from 5th to 10th January, 2012 at Vigyan Bhavan, New Delhi which will bring International Sanskrit Scholars together on a common platform.

Sanskrit is an ancient and classical language of India. All the Vedic literature in the ancient times was written in divine Sanskrit. It was used as the medium of expression by the Scholars throughout India and also in other parts of the world.

I take this opportunity to convey my best wishes to all the members of the Rashtriya Sanskrit Sansthan for organizing such a world event of Sanskrit Scholars in India.

(S.K.SRIVASTAVA)

अमित पाल सिंह
AMIT PAL SINGH

विशेष कार्याधिकारी
सूक्ष्म, लघु और मध्यम उद्यम मंत्री
भारत सरकार, नई दिल्ली-110 011
OFFICER ON SPECIAL DUTY
TO MINISTER OF
MICRO, SMALL AND MEDIUM ENTERPRISES
GOVERNMENT OF INDIA
NEW DELHI-110 011

सत्यमेव जयते

Ref. no.: 1802
13 June, 2011

Dear Prof. Tripathi ji

This is to acknowledge the receipt of your letter dated 1/7th June, 2011 addressed to the Hon'ble Minister of Micro, Small and Medium Enterprises along with copy of the Circular regarding World Sanskrit Conference at New Delhi from 5th to 10th January, 2012.

Hon'ble Minister has conveyed his best wishes for successful publication of the Souvenir.

With good wishes and regards,

Yours sincerely

(Amit Pal Singh)

Prof. Radhavallabh Tripathi,
Vice-Chancellor,
Rashtriya Sanskrit Sansthan,
56-57, Institutional Area,
Janakpuri,
New Delhi-110 058.

Tel.: 011-23061566, 23061739 Fax : 011-23063141

प्रो० धीरेन्द्र पाल सिंह
कुलपति
Prof. D. P. Singh
Vice-Chancellor

काशी हिन्दू विश्वविद्यालय
वाराणसी –221 005(भारत)
BANARAS HINDU UNIVERSITY
(Established by Parliament by Notification No.225 of 1916)
VARANASI - 221 005 (INDIA)



VC/

June 13, 2011

MESSAGE

It gives me immense pleasure to learn that the Rashtriya Sanskrit Sansthan, New Delhi is organizing the **World Sanskrit Conference** at Vigyan Bhawan, New Delhi during January 05-10, 2012 in collaboration with International Association of Sanskrit Studies, an organization affiliated to UNESCO.

The event, considered to be the most prestigious one in the Sanskrit world, would surely attract and have participation of renowned scholars in the field across the world, making the discourses at the conference of high scholastic value. Papers, interactions and discussions in the conference would throw new light on various aspects of the subject and may unfold many new facts and truths on these. Publication of these in the souvenir will be immensely beneficial to the students and scholars of Sanskrit and will serve as a valuable reference on the subject.

I extend my best wishes to the Rashtriya Sanskrit Sansthan for the grand success of this World Conference.

(D.P. Singh)

Phones : (0542) 2368938, 2368339 Fax : (0542) 2369951, 2369100 e-mail : vcbhu1@gmail.com, vc_bhu@sify.com

प्रो. स्वतंत्र कुमार
कुलपति
PROF. SWATANTRA KUMAR
VICE-CHANCELLOR

ओ३म्
OM

गुरुकुल कांगड़ी विश्वविद्यालय
हरिद्वार- 249 404 (भारत)
GURUKULA KANGRI VISHWAVIDYALAYA
HARDWAR - 249 404 (INDIA)

क्रमांक/Ref.No. 490
दिनांक/Dated 18/06/11



प्रो. राधावल्लभ त्रिपाठी,
सादर अभिवादन।

राष्ट्रिय संस्कृत संस्थान द्वारा आयोजित की जाने वाली 15वीं विश्व संस्कृत कान्फ्रेन्स के शुभावसर पर आप द्वारा प्रकाशित सोवेनियर हेतु मेरी शुभकामनाएं स्वीकार करें।

गुरुकुल कांगड़ी विश्वविद्यालय का यह सतत प्रयास है कि संस्कृत भाषा अन्तर्राष्ट्रीय स्तर पर स्थापित हो। विश्व की समस्त भाषाओं में यही मात्र ऐसी भाषा है जिसे वैज्ञानिक भाषा कहा जा सकता है। जिसका व्याकरण अत्यन्त शुद्ध एवं परिपुष्ट है। प्रत्येक शब्द की व्युत्पत्ति व्याकरणिक दृष्टि से केवल संस्कृत में ही उपलब्ध होती है।

मुझे आशा एवं विश्वास है कि आप द्वारा आयोजित इस विश्व संस्कृत कान्फ्रेन्स के माध्यम से भारतीय संस्कृति की संवाहक संस्कृत भाषा विश्व स्तर पर स्वीकार्य बनेगी।

पुनः शुभकामनाओं सहित।

भवच्छुभाकांक्षी

(प्रो. स्वतंत्र कुमार)

प्रो. राधावल्लभ त्रिपाठी,
कुलपति,
राष्ट्रिय संस्कृत संस्थान,
56–57, इंस्टीट्यूशनल एरिया, जनकपुरी,
नई दिल्ली – 110 058

दूरभाष/Tele. : 01334-244744 (R) फैक्स/Fax : 01334-246235 (R), 01334-246366 (O) E-mail : kumarswatantra.vc@gkvharidwar.org
Website : www.gkvharidwar.org

GRAMS : VIDYAPEETHA

Prof. HAREKRISHNA SATAPATHY
VICE-CHANCELLOR

RASHTRIYA SANSKRIT VIDYAPEETHA
(Univesity declared U/S 3 of the UGC Act, 1956)
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Accredited at A' Level by NAAC
"Centre of Excellence in the Subject of Traditional Sastras"



MESSAGE

The importance of Sanskrit Language is gaining momentum day by day because of its scientific heritage and social relevance throughout the world. The Eternal Message of Sanskrit literature has received the global attention at a time when the world is confronted with some burning issues like cross-border terrorism, global meltdown and climate crisis. The vision of the great seers and savants of the country as enshrined in the Vedas, the Eternal Constitution of the mankind is meant for the inclusive growth of the human community. It is, no doubt, a fountainhead of inspiration and encouragement for generations to come. It is in fitness of the things that the 15th World Sanskrit Conference is going to be jointly organized by International Association of Sanskrit Studies (IASS) and the Rashtriya Sanskrit Sansthan (RSkS), New Delhi in the National Capital of our Country during 5-10 January, 2012 to achieve a noble objective.

The World Sanskrit Conference has become a fascinating experience for all the scholars of India and abroad. It is a global platform that intersects the East with the West and the North with the South in intellectual and spiritual levels. The cultural bonds of various countries get strengthened and rejuvenated by this Conference that intends to highlight the philosophy of peace, prosperity, fraternity and aesthetics through Sanskrit literature.

I am confident that the scholars participating in this Conference will try their best to unfold the eternal truth envisaged in Sanskrit through their intellectually vibrant research papers. I feel proud of being a humble participant of this Conference. While congratulating all the fellow participants, I wish the Conference a grand success.

Tirupati,
Date: 02-09-2011

To
Prof.Radhavallabh Tripathy
Vice-Chancellor
Rashtriya Sanskrit Sansthan
56-57,Institutional Area
Janakpuri, New Delhi-110058

2/9/2011
(Prof. H.K. Satapathy)

द्वितीयः स्कन्धः

कल्पवृक्षप्ररोहः



Kalpavṛkṣa; Vesanagar, 3rd century BCE
Courtesy: Indian Museum, Kolkata

Section-II

Kalpavṛkṣa in Indian Culture, Literature and Arts

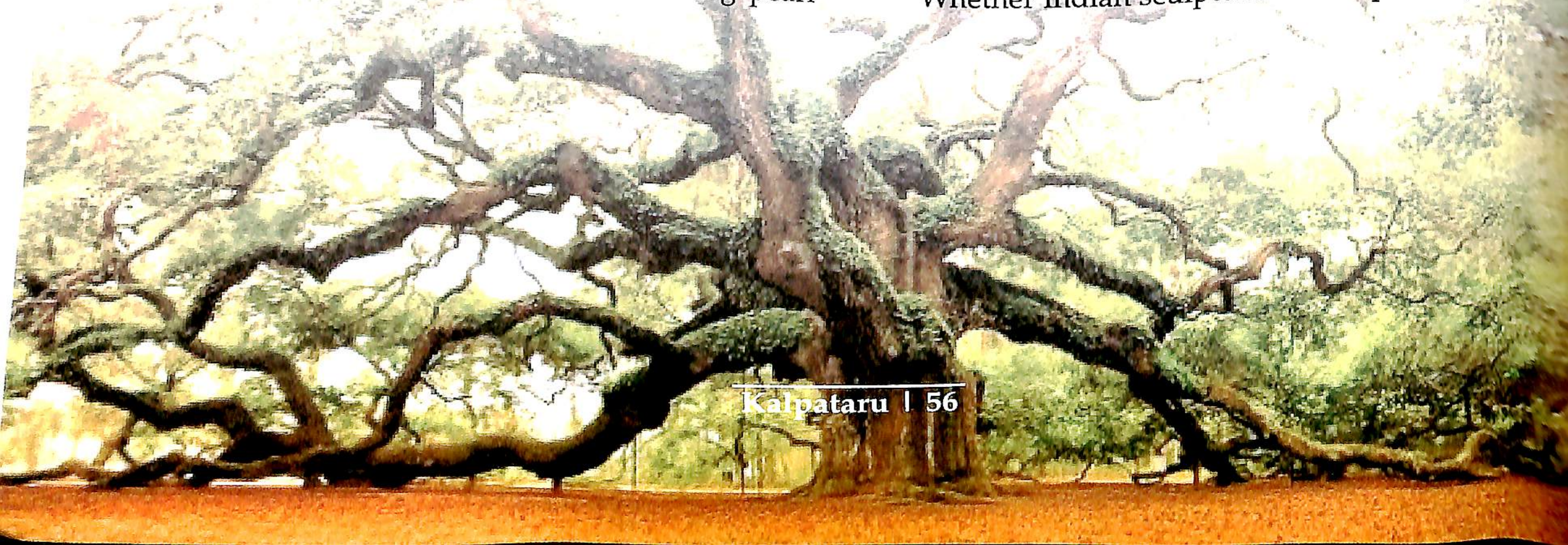
Kim Kim Na Sādhayati Kalpalateva Vidyā

Sreeramula Rajeswara Sarma

When the *devas* and *asuras* churned the 'ocean of milk' for the sake of *amṛta*, the drink of immortality, the ocean yielded many other fabulous objects besides *amṛta*. Among them was the Kalpavṛkṣa which Indra, the king of the *devas*, took to his paradise and planted in his celestial garden Nandana. It is said that the Kalpavṛkṣa is a wishing tree that fulfils all wishes. Mythology, however, does not narrate any instance when it had actually done so. Nevertheless, the Kalpavṛkṣa became in Sanskrit poetry the ultimate metaphor for a generous person, who was often called *arthi-jana-kalpa-vṛkṣa*, one who fulfils all the wishes of the supplicants. Ambitious authors also add to the titles of their works suffixes like Kalpavṛkṣa, Kalpataru or Kalpalatā to claim that their book contains all that you wish to know on a particular subject, e.g. Yuktikalpataru, Kavikalpadruma, Kāvyakalpalatā, and so on.

Kālidāsa imagines that the Kalpavṛkṣa is filled with precious jewels. The seven sages, clothed in golden tree-barks, wearing pearl-*yajñopavītas* and holding counting beads made of gems, appear to him as if they were Kalpavṛkṣas who took to asceticism (*Kumārasambhava* 6.6); or he compares King Atithi who was laden with jewellery to the Kalpavṛkṣa glistening in the first rays of the sun (*Raghuvaṁśa* 17.26). When Śakuntalā was sent away to Duṣyanta's palace, the plants in her forest home equipped her with appropriate clothes and jewellery to go to her husband's place: some gave her shimmering silks, others sparkling jewels and yet others red juice to paint her feet with (*Abhijñānaśākuntala* 4.5). At this highly emotive moment of bidding farewell to Śakuntalā who grew up among them, these plants transcended their earthly existence and assumed the quality of the celestial Kalpavṛkṣa. Indeed, it is said of the celestial Kalpavṛkṣa that it provides all that a girl wants in the matter of clothes and adornment: colourful apparel, fragrant flowers, jewels of all kinds, lac juice to paint her feet and so on (*Meghadūta* 2.12).

Whether Indian sculpture was inspired by



the poetic imagination of Kālidāsa or whether Kālidāsa's imagery was based on sculptural depictions is a moot point here; oftentimes the *kāvya* and *śilpa*, the verbal and the plastic arts, walked hand in hand.

Indian sculptors visualised the Kalpavṛkṣa sometimes as a tree and some other times as a creeper, just as Sanskrit poetry oscillates between the terms Kalpavṛkṣa and Kalpalatā. In one of the caves at Ellora, there is a splendid sculpture of Indra seated on his elephant Airāvata. Behind him towers the Kalpavṛkṣa, as a sort of halo. Here the artist depicted the tree as a kind of ficus, most likely the *Aśvattha* or *Peepal* (*Ficus religiosa*). In another sculpture also — it was found in Besnagar and is now in the Indian Museum, Kolkata — the Kalpavṛkṣa has the appearance of the *Peepal*. In both cases, the tree has clear resemblance with another sacred tree, often depicted in sculpture, namely the Bodhi-vṛkṣa, so named because Buddha attained enlightenment under this tree, so much so that it becomes at times difficult to decide whether it is the Kalpavṛkṣa or Bodhivṛkṣa which is depicted in sculpture. This art motif spread to South-East Asia as well. At the eighth century Pawon Temple in Java, there is a fine sculpture of the Kalpataru, filled with jewels and garlands and being adored by *kinnarī*s, *kinnara*s and other celestials.

At Sanchi, on the other hand, there is a frieze showing an undulating and unending Kalpalatā, which resembles a lotus creeper; from the leaves dangle all kinds of necklaces, jewels and other precious gifts. There is a clear emphasis here on the quality of conferring bounty.

In common life too, people worship remarkable trees as the Kalpavṛkṣa. At Joshimath in Uttarakhand, an ancient *Peepal* tree is venerated as the Kalpavṛkṣa. One hears of other trees also being so worshipped in different regions. On a visit to Sagar in Central India several years ago, I saw a majestic Baobab tree (*Andansonia digitata*) being worshipped as the Kalpavṛkṣa. Later on, I also heard of the Baobab being treated as the Kalpavṛkṣa in other parts of India. Originally a native of sub-Saharan Africa, this tree was brought to the west coast of India by the Arab traders about a thousand years ago. But there is no reason why an exotic tree should not be worshipped when it has become rooted in India. After all, these foreign plants, introduced at various times in India, spread their roots here and have been enriching our life with their bounteous gifts of fruits, vegetables, timber and the like; in the words of Tagore, they are our floral guests.

Metaphorically speaking, *vidyā* too is a Kalpavṛkṣa, for it not only fulfils all our wishes, but — what is more important — it first makes us worthy and eligible to receive the gifts it will eventually confer on us; or as the poet puts it: *kim kim na sādhayati kalpalateva vidyā*!

Kalpavṛkṣa the Ageless Perennial Tree

"A Preliminary Enquiry into the History of its Origin and Meaning during the Ancient and Early Medieval Indian Literary and Archaeological Sources"

Radha Madhav Bharadwaj

Kalpavṛkṣa is one of the five mythological trees (*pañcavṛkṣas*) of the Hindu god Indra's paradise fabled to fulfil all human desires (*saṁkalpa-viṣaya*). According to the ancient scriptures it is said that God Indra took away this tree which emerged after the great churning of the ocean. The whole Sanskrit literature is imbued with references to this wish-fulfilling divine tree. Its first reference is said to be found in the *Ṛgveda*. M. Monier Williams has said that it finds mention in literary works like the *Mahābhārata*, *Śākuntalam*, *Kumārasambhavam* (vi.6), *Meghadūtam* and *Mṛcchakaṭikam*.[1] This tree is also known by various other names such as Kalpataru (which finds mention in works such as *Hitopadeśa*, *Pañcatantra*, *Raghuvaṁśam* i.75; xvii.26), Kalpaviṭapin (*Kathāsaritsāgara*, xxii, 29; lxxxvi, 77), Kalpapādapa (*Naiṣadhīyacaritam*), Kalpadruma (*Rājataraṅgiṇī*, *Daśakumārcaritam*, *Kumārsambhavam* ii.39; *Pañcatantra* iii.10). Kalpalatā (*Śākuntalam*, Bhartṛhari's *Nītiśatakam*), which means a fabulous creeper, has the same characteristics of granting all desires and is also found in Indra's garden.[2] It also means any productive or bountiful source according to *Bhaviṣya Purāṇa* (i.I.3) and the figurative meaning of it is a generous person.[3] It is a symbol of benediction as well.[4]

The concept of this tree was so well received by the social and religious ideologues of ancient India that it crept into Dharmaśāstric and Purāṇic literature with strong religious affinity. Rajbali Pandey quotes the *Matsyapurāṇa* (chapter 101) in referring to a *vrata* called Kalpavṛkṣa Vrata as one of the sixty *saṁvatsara vratas*.[5] There is another *vrata* by the same name — Kalpavṛkṣa Vrata in an early medieval digest called the Kṛtyakalpataru in which the performer has to subsist on milk for three days and should conclude his/her religious ceremony by donating a Kalpa tree made of gold (to a Brāhmaṇa) to attain the status of God Brahmā.[6] The Purāṇas and the digests speak of the gifts of artificial Kalpapādapa and Kalpalatā made of gold (to a Brāhmaṇa). There is reference to the actual giving away of Kalpavṛkṣa as a religious gift by King Khāravela of Kalinga during the second century BCE. According to K.P. Jayaswal and R.D. Banerjee, King Khārvela, in the 9th year of his reign (i.e. 164 BCE), gave away a Kalpa-tree made of solid gold with the leaves of gold and the gift was accompanied with gifts of elephants, horses, chariots, and horses with their drivers. These gifts were presented to the Brāhmaṇas who were also persuaded to accept them with lavish feasts.[7]

R.C. Hazra says that the *Matsya Purāṇa* (chap. 277.6) deals with the *Kalpapādapa mahādāna* (great religious gift of the Kalpapādapa) in which an artificial Kalpapādapa tree (perhaps made of gold or silver) is to be placed on a heap of coarse sugar (*guḍa*) with Brahmā, Viṣṇu, Śiva and Sūrya; and in the *Hema-Kalpalatā-dāna* (*Matsyapurāṇa*-

chap .286.6) the golden image of Brahmā and Anantaśakti are to be placed on a heap of salt. Hemādri, a digest writer of the 13^{th} century CE also quotes the *Kalpapādapa mahādāna* in his *magnum opus Caturvargacintāmaṇi*, Ballālasena in his digest *Dānasāgara* also mentions it.[8]

Many poets and treatise writers have adopted the name of Kalpataru or Kalpadruma as the name of their works as *Śabdakalpadruma* (a popular dictionary), *Kāvyakalpalatā* (a work for the education of budding poets by Ari Singh of the 13^{th} century),[9] *Kṛtyakalpataru* (a famous treatise by Bhaṭṭa Lakṣmīdhara of the early 12^{th} century CE),[10] *Vedāntakalpataru* (Amalananda's commentary on Vācaspatimiśra's Vedāntic text *Bhāmatī* in about 1260 CE).[11]

Although there is no attested Sanskrit source conclusively identifying this mythological tree with any real known tree and different trees have been referred to as Kalpavṛkṣa, but the Banyan tree, because of its usefulness, has sometimes been tried to be identified with it. But Acharya Narendra Deva in his *Bauddhadharmadarśana* mentions that if a person wishes to accept Buddhism and *Bodhicitta*, he should donate, to the Buddha and the Bodhisattvas, many things like *vṛkṣa* and Kalpavṛkṣa. Since the Buddha attained enlightenment under a fig (*Peepal*) tree, hence it may be assumed that fig tree is intended here by Kalpavṛkṣa.[12] We have a very interesting archaeological evidence of this imaginative tree from Indonesia. This is from a Buddhist temple in the central Java called locally as Candi Pawon, located near the great Buddhist Borobudur temple (about 2 kms.) and built during the Śailendra dynasty (8^{th}-9^{th} centuries CE). On its outer wall we have a relief image of Kalpavṛkṣa tree flanked by the mythological Hindu demi-gods *kinnaras* and *kinnarīs*, perhaps to secure it from misuse as it is held that whosoever tastes its fruits becomes immortal and can misuse it. This shows that the idea of power along with the scriptures and the theory of state according to Brahmanism and Buddhism, such a bountiful tree travelled to far-off places like Yavadvipa (Java) in Indonesia during the late ancient period.

The emotional value of this tree, even if mythological, can be gauged by the fact that many environmental groups in modern day India have named their organisations after this tree — Kalpavṛkṣa.

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A Note on Kalpavṛkṣa

Rakam Singh

Description

Kalpavṛkṣa's Botanical Name: Adansonia digitata; Family: Bombacaceae; and Origin: African continent. The tree is large deciduous. Its 'Bark' is grey or silvery tinged with purple.

Leaves

Its leaves are divided into 5 finger-like leaflets. Leaves start drying up in December. The tree remains bare for many months from mid January to April.

Flowers

Its flowers are large, hanging downwards and open as the sun sets. They have a musky odour. Flowers begin to come in June and are on the peak in the rains. Prime time for flowering is August.

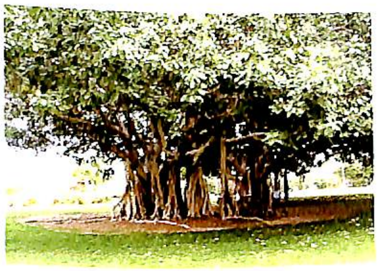
Fruit

Fruit is large, oval to round in shape. It is not seen in the climate of Delhi.

Properties and Uses

Kalpavṛkṣa or Adansonia digitata has its origin in the African savannahs, and is believed to have been brought to India by the Arab slaves and soldiers, hundreds of years ago. They called it 'the tree of life' as it has the capacity to provide food, shelter and water stored in large quantities in its broad trunk. Leafless for better part of the year, the tree looks upside-down, as if its roots are thrown up in the air. Kalpavṛkṣa, the chemist tree, is a tree whose average lifespan is more than 2000-2500 years and is one of the trees which are traditionally used for health promoting effects. The leaves of Kalpavṛkṣa tree have several medicinal properties and can be of great help magically in various deficiencies of calcium and vitamins in everyday life. It is said that few baobab leaves can help in supplementing our daily nutritional needs. These leaves also contain antioxidants, which have anti-ageing properties. This means they help in staying younger and healthier for a long, happy life. It is said that they are good for constipation and acidity. The leaves are also anti-allergic, anti-asthmatic, anti-malaria (slows down the growth), cure gastric, kidney and joint diseases and also help in treating insect bites. Even it has been found to contain specified quantities of 6 of the 8 essential amino acids required in our body.

How to use the leaves of Kalpavṛkṣa in your food? You can use few leaves of Kalpavṛkṣa easily in your daily diet. Fresh leaves can be cooked with *sāga*. The Kalpavṛkṣa leaves can also be used in salad for garnishing just like coriander. The leaves of Kalpavṛkṣa can simply be stuffed in *parāṭhās* and commonly 5 to 10 leaves can be eaten raw at a time for health benefits.



Kalpavṛkṣa
The Holy Tree

Rishan Bharadwaj 'Rishabh'

References to Kalpavṛkṣa commonly occur in the Sanskrit literature. Kalpaśākhī, Kalpadrumaḥ, Kalpataruḥ, Kalpapādapaḥ, Kharapatrakam, etc. are the synonyms of Kalpavṛkṣa found in the ancient literature. It was believed by the ancient natives of this land, i.e. Bhāratavarṣa that Kalpavṛkṣa can fulfil anyone's desires.

The word *kalpa* is derived from the Sanskrit verb *klṛpu/kṛpu* which means to be capable. Hence the very meaning of the word Kalpavṛkṣa is 'the tree capable of fulfilling wishes or desires'. According to Hindu mythological belief it is the tree of heavenly garden (Nandana Kānana). It is their religious tree like *Aśvattha* and they worship it.

Apart from reference in ancient holy literature, the tree has been drawn in the wall paintings of Ajanta-Ellora caves in Aurangabad district of Maharashtra state. The drawings contain figures of monkeys around the tree. Probably it is why the mock-name 'monkey bread-tree' was given to it which has received acceptance in the English language. In native African tongue it is called *baobab* or *baybab*. Its scientific name is *Adansonia Digitata Linn* based on the name of the scientist Adanson who carried out extensive research work about the species, first time in the known history of botanical science.

Kalpavṛkṣa is found in Asia, Africa, Australia and Europe. Historical geologists tell us that Asia, Africa and Australia — the three continents were joined together initially which have separated from each other due to continental drift. The availability of the same species on three continents which were joined to each other millions of years ago establishes the fact that this is a very old living species.

In India Kalpavṛkṣa is found in many states like Gujarat, Rajasthan, Madhya Pradesh, Maharashtra, Tamil Nadu, Uttar Pradesh, etc. The very big Kalpavṛkṣa tree in Barolia village of Barabanki district of U.P. is believed to be planted by Pāṇḍuputra Arjuna, the famous legendry bowman warrior of Mahābhārata. It is so big in area and volume that the place underneath it remains always dark. The department of Postal Service Government of India, had issued postal stamps having the picture of this very tree in 1995, in which the tree was referred to as 'Pārijātavṛkṣa'. Prof. Ajay Shankar Mishra, the botanist and teacher at the University of Sagar (Dr. H.S. Gour University) wrote to the Ministry of Home Affairs about this grave mistake. There are many towns and villages in M.P. which

possess Kalpavṛkṣa trees. The historical town Mandu in the Dhar district of Madhya Pradesh, which is a well-known tourist spot, is blessed with a very old Kalpavṛkṣa. Tikamgarh has a huge Kalpavṛkṣa in its garden Mahendrabagh which is worshipped by the peoples to fulfil their wishes. Khimlasa, an old town of Sagar district, also has a very old Kalpavṛkṣa. Professor Ajay Shankar Mishra had the honour to plant a Kalpavṛkṣa in the compound of Raj Bhavan, the official residence of the Governor of Madhya Pradesh.

The city of 'Sagar' earlier known as 'Saugarh' — the city of one hundred forts, is well known for various reasons. Its contribution to history, archaeology and science is immense. Flora and fauna is quite diverse in this district. University of Sagar which has been renamed in honour of its founder as Dr. Harisingh Gour University is one of the greatest centres of learning in India and on the earth. Contribution of its teachers and students in different disciplines is immense and important. There is an old Kalpavṛkṣa in the vicinity of the collectorate of Sagar.

His Holiness, Sri Shankaracharya Sri Jayendra Saraswati, blessed this city with his visit in March 1997. He stayed at the temple Vrindawan Bagh Math, Sagar where Shri Shyam Bihari Das is the Mahant. Prof. Mishra visited him and requested to visit the site of Kalpavṛkṣa. His Holiness was pleased and visited the place along with thousands of people who had come to have *darśana* of His Holiness. He took seven rounds of the holy tree in the presence of the district administration and thousands of people gathered at that place.

He said that he has received his good by the *darśana* of the Kalpavṛkṣa and the tree has also received its good by my look. Immediately a meeting of learned people was called and it was decided to build a temple there. But the administration did not permit any construction. At present a platform around the tree has been built up and a template for the temple has been established. People have been offering worship there.

This tree has many medicinal properties and is categorised as a medicinal plant. Its fruit is antipyretic and is useful in biliousness, vomiting, dysentery, excessive perspiration according to Ayurvedic literature. Its pulp is found beneficial in pyrexia of any form of fever. The pulp mixed with buttermilk is used as an astringent in diarrhœa and dysentery, pulp with figs is given as medicine in asthma and its sherbet with cumin and sugar is given in bilious dyspepsia. Dry leaves of this tree in powder form are used in diarrhœa, fevers and other melodies. Bark of this tree is used in Europe as a substitute for cinchona bark. There are other medicinal uses of this tree. Almost every part of this tree is useful for therapeutic purpose.

It may probably be a reason to name it as Kalpavṛkṣa as it is capable of eradicating innumerable ailments of human body.

Kalpataru in Kālidāsa

Radhavallabh Tripathi

Kalpataru represents the *summum bonum* of human desires. If the myth of Kalpataru signifies the limitations of human imagination, which always fall short of the gifts that the Kalpataru can bestow upon the humanity, Kālidāsa is a poet whose fancy scales the heights beyond human imagination. It was natural therefore that the fancy of this master poet repeatedly subjects the Kalpataru — a tree that stands as a challenge to all kinds of fancies that a human mind can conceive of.

Kālidāsa refers to the divine tree, the Kalpavṛkṣa or Kalpataru, in his poems in several forms.

The Gifts of Kalpataru

Yakṣa in *Meghadūta* describes the city of Alakā — his abode. There he gives the graphic description of the gifts of Kalpavṛkṣa —

> वासश्चित्रं मधु नयनयोर्बिभ्रमादेशदक्षं
> पुष्पोद्भेदं सहकिसलयैर्भूषणानां विकल्पान्।
> लाक्षारागं चरणकमलन्यासयोग्यं च यस्या-
> मेक: सूते सकलमबलामण्डनं कल्पवृक्ष:।।
> — *मेघदूतम्*, उत्तरमेघ, 11

> Glittering garbs, sweet wine that brings charm in the glances, blooming flowers, with budding sprouts of leaves, a variety of jewels, the tint of vermeil lac to be applied on the lotus feet — one Kalpavṛkṣa alone yields all this in that city of Alakā.

Images of Kalpataru in Contrast

The similitude becomes very effective by the use of the motif of contrast. If Kālidāsa stands superb as a poet of Upamā, he is equally great in presenting contrasts. Sometimes Kalpataru is contrasted with the other myths in juxtaposition. Like Kalpataru, Kāmadhenu was also one of the fourteen jewels obtained through churning of the milky ocean by the gods and demons. Kāmadhenu is the divine cow that also fulfils all the desires one asks from her. In *Raghuvaṁśa* of Kālidāsa, King Dilīpa returns from heaven and passes by the Kāmadhenu sitting under the tree which is Kalpavṛkṣa.

> आसीत् कल्पतरुच्छायामाश्रिता सुरभि: पथि। — रघु. I.75

Dilīpa unfortunately is not in a mood to glance over the Kalpataru and also overlooks the celestial cow, as a result he is cursed by the cow.

Abstractions and Myth

Kālidāsa is said to be a master of simile and metaphor. In *Raghuvaṁśa*, Janaka sends a messenger to Daśaratha with a proposal to marry Sītā to Rāma. The news of his son's wedding comes to Daśaratha as a fulfilment of wish he has been cherishing. Here Kālidāsa has employed the *upamāna* of Kalpataru for an abstract *upameya*.

> अन्वियेष सदृशीं स स्नुषां प्राप चैनमनुकूलवाग्द्विज:।
> सद्य एव सुकृतां हि पच्यते कल्पवृक्षफलधर्मिकाङ्क्षितम्।।
> — रघु. XI.50

> The desires and resolutions made by the persons having merit are fructified like boons given by the Kalpavṛkṣas.

Kalpataru as an Upamāna (Standard for comparison)

Kālidāsa returns to imagery of Kalpavṛkṣa whenever he is to describe something that is

marvellous, extraordinary or captures imagination. As Kalpataru is unequalled in its qualities, Kālidāsa adopts the image of Kalpataru for his heroes.

At the invitation of the King Bhoja, the ruler of the Krathakaiṣika (Vidarbha) country, Aja, the son of King Raghu goes to attend the *svayaṁvara* ceremony of Princess Indumatī. He is sitting with the kings who come from all the nooks and corners of the country. In that assembly Aja appears amongst them all as if the Pārijāta or Kalpataru tree in the heaven amongst the other trees —

रराज धाम्ना रघुसूनुरेव कल्पद्रुमाणामिव पारिजातः।।

– रघु. VI.6

Kuśa, the elder son of Rāma, is wedded to Kumudvatī. He goes to heaven to assist the gods in fighting with the demons. He is accompanied by his wife, the queen Kumudvatī. Śacī, the queen of Lord Indra welcomes Kumudvatī and enters into friendship with her, as Kuśa establishes a bond of friendship with Indra. To describe this unique bond of friendship between these two couples Kālidāsa says that Kuśa shared the half portion of the royal throne of Indra and Kumudvatī shared the gift of Pārijāta or the celestial tree (Kalpataru) with Śacī —

तयोर्दिवस्पतेरासीदेकः सिंहासनार्धभाक्।
द्वितीयापि शची सख्याः पारिजातांशभागिनी।।

– रघु. XVII.7

When Atithi, the son of Kuśa, is being coronated as the king; after being dressed for the ceremony he looks himself in the golden mirror. His reflection appears in the mirror as if the Sun has risen over the golden mountain of Meru and image of Kalpataru is being reflected on its terrain —

नेपथ्यदर्शिनश्छाया तस्यादर्शे हिरण्मये।
विरराजोदिते सूर्ये मेरौ कल्पतरोरिव।। – रघु. XVII.26

Describing the festivities on this occasion, Kālidāsa finds heaven descending over the territory of Ayodhyā. The new king assumes the grace of Indra, he ascends an elephant as Indra would ride over Airāvata and the city of Ayodhyā is decorated with flags unfurling over it, as if Kalpatarus are swaying —

स पुरं पुरुहूतश्रीः कल्पद्रुमनिभध्वजाम्।
क्रममाणश्चचार द्यां नागेनैरावतौजसा।।

– रघु. XVII.32

Kalpatarus Vitiated

Rāma had decided to forsake Sītā. Taking her desire to visit the forests of Daṇḍaka as an excuse, he sends her off. Sītā is very happy at the fulfilment of her wishes, when she is being taken to the forest by Lakṣmaṇa, she does not know that what she was thinking to be a Kalpataru has now turned to be a tree with leaves like sword (*asipatra-vṛkṣa*).

सा नीयमाना रुचिरान् प्रदेशान् प्रियङ्करो मे प्रिय इत्यनन्दत्।
नाबुद्ध कल्पद्रुमतां विहाय जातं तमात्मन्यसिपत्रवृक्षम्।।

– रघु. XIV.48

Meeting of Heaven and Earth

The *Abhijñānaśākuntala* of Kālidāsa culminates in the meeting of the heaven with the earth. Naturally, therefore Kalpataru is mentioned here too. A contended Duṣyanta is returning from Heaven full of sweet memories of his stay with Indra. Mātali, the celestial charioteer informs him —

विच्छित्तिशेषैः सुरसुन्दरीणां वर्णैरमी कल्पलतांशुकेषु।
विचिन्त्य गीतक्षममर्थजातं दिवौकसस्त्वच्चरितं लिखन्ति।।

– *अभिज्ञानशाकुन्तलम्*, VII.5

The denizens of heaven — the gods — ponder over suitable themes for songs depicting your deeds of valour, then they start writing their compositions on the leaves made from the

Kalpalatā employing the residue of paints used by the celestial damsels.

Kalpataru figures frequently in *Kumārasambhava*. In the description of rule of tyranny unleashed by Tārakāsura, a demon who usurped the gods and captured the heavenly kingdom, Kālidāsa says that even Lord Indra was supposed to send him the jewels obtained through Kalpadruma —

तत्कृतानुग्रहापेक्षी तं मुहुर्दूतहारितैः।
अनुकूलयतीन्द्रोऽपि कल्पद्रुमविभूषणैः।।

— *कुमारसम्भवम्*, I.39

Kalpataru for Kālidāsa is a symbol of sanctity of environment. In the heaven the Kalpatarus are never felled. But during the rule of Tārakāsura, even the divine trees were not spared.

तेनामरवधूहस्तैः सदयालूनपल्लवाः।
अभिज्ञाश्छेदपातानां क्रियन्ते नन्दनद्रुमाः।।

For the first time these trees growing in the heavenly garden, whose leaves were plucked with compassion by the celestial damsels, came to know the pain of being cut and felled.

Lastly, Kālidāsa profusely portrays the vast canvas of the Himālaya with Kalpataru images in the context of conjugal love between the newly wedded Śiva and Pārvatī. He decorates Her with flowers of Kalpadruma that are worthy of embellishing the locks of Indra's queen —

तां पुलोमतनयालकोचितैः पारिजातकुसुमैः प्रसाधयन्।
नन्दने चिरमयुग्मलोचनः सस्पृहं सुरवधूभिरीक्षितः।।

— *कुमारसम्भवम्*, VIII.27

In the night when the divine couple make love, the moon rises over the trees of Kalpatarus, and the ends of the trees shine briskly, with rays of moon decorating them with garlands of pearls —

कल्पवृक्षशिखरेषु सम्प्रति प्रस्फुरद्भिरिव पश्य सुन्दरि।
हारयष्टिरचनामिवांशुभिः कर्तुमागतकुतूहलः शशी।।

— *कुमारसम्भवम्*, VIII.68

They drink the elixir made of (fruits of) Kalpavṛkṣa which is being offered to them by the goddess of Gandhamādana forest herself —

लोहितार्कमणिभजनार्पितं कल्पवृक्षमधु बिभ्रती स्वयम्।
त्वामियं स्थितिमतीमुपागता गन्धमादनवनाधिदेवता।।

— *कुमारसम्भवम्*, VIII.75

न द्वारि द्विरदावली न परितो वानायुजश्रेणयः
किंवा शौक्तिकमौक्तिकैर्मृगदृशां तारा न हारावलिः।
हे कल्पद्रुम दूरतोऽस्तु भवतः सेवाभवं वैभवं
तुष्यामि त्वयि तावतापि यदि न स्मेरा भवन्ति द्विषः।।६।।

Neither there are rows of elephants at the gate, nor there are rows of countless horses all around, neither there are pearls, gems and the beautiful strings of necklaces of the doe-eyed damsels (which are not generously bestowed upon me by you). O Kalpadruma, let the abudance accuruing out of your service be a distant talk, if I am not satisfied even with that much (what I have already received) which brings smiles on the faces of my adversaries.

Kalpavr̥kṣa in the Writings of Harshdev Madhav

Arun Ranjan Mishra

Harshdev Madhav is a well-known name in the modern Sanskrit writings. Famous for his varied experimentations in creative writing in Sanskrit, he has many literary works to his credit, viz —

- रथ्यासु जम्बुवर्णानां शिराणाम् (1985)
- अलकानन्दा (1990)
- शब्दानां निर्मक्षिकेषु ध्वंसावशेषेषु (1993)
- मृगया (1994)
- बृहन्नला (1995)
- लावारसदिग्धाः स्वप्नमयाः पर्वताः (1996)
- आसीच्च मे मनसि (1997)
- निष्क्रान्ताः सर्वे (1997)
- पुरा यत्र स्रोतः (1998)
- मृत्युरयं कस्तूरीमृगोऽस्ति (1998)
- मृत्युशतकम् (1999)
- कालोऽस्मि (1999)
- सुषुम्णायां निमग्ना नौका (1999)
- कणक्या क्षिप्तं माणिक्य-नुपूरम् (2000)
- भावस्थिराणि जननान्तर-सौहृदानि (2000)
- कल्पवृक्षः (2001)
- सुधासिन्धोर्मध्ये (2002)
- मनसो नैमिषारण्ये (2003)
- तव स्पर्शे स्पर्शे (2004)
- ऋषेः क्षुब्धे चेतसि (2004), and
- भाति ते भारतम् (2007)

All of these comprise his poetry, with the singular exception of *Kalpavr̥kṣaḥ*, which is an anthology of Madhav's seven short plays. Central theme of five out of seven short plays in this anthology is Kalpavr̥kṣa.

II

In the five plays collected in *Kalpavr̥kṣaḥ*, Madhav has tried to present the realist drama in the background of the myth of the Kalpavr̥kṣa. The Kalpavr̥kṣas have a close connection with Lord Śiva, who, having the epithet 'Āśutoṣa', was originally famous as the instant giver of all desired boons to His worshippers. His garden named Śaravaṇa, meant for the pleasure of Pārvatī, is described in the *Matsya Purāṇa*. (*M.P.*, 11.44) as full of Kalpa-trees and Kalpa-creepers. Probably, the location of this garden is imagined to be on the north of the Himalayas, because *M.P.* (121.1) hints that behind the mountain ranges, the abode of Śiva is adorned with many peaks where these Kalpa trees grow in abundance. Kālidāsa (in *Meghadūtam*, 2.12) also hints of the presence of Kalpavr̥kṣa. He is perhaps the earliest Sanskrit poet to have brought the myth of Kalpavr̥kṣa. As a mythical wish-yielding tree, Kalpavr̥kṣa is referred to by many other Sanskrit poets. *M.P.* (92.5) puts Kalpavr̥kṣa in the category of trees like Mandāra and Pārijāta that are found in the heaven. Pārijāta was procured through the churning of ocean as described in different Purāṇas (*Bhāg.* 8.8.6, Sr̥ṣti-Khaṇḍa of *Padma Purāṇa*). Kalpavr̥kṣa is closer to it as a tree with divine powers. So *M.P.* (92.5) says —

मन्दारः पारिजातश्च तृतीयः कल्पपादपः।

The belief that gods live in trees has led to the imagination of the munificent Kalpavr̥kṣa. In *M.P.* (111.10) it is stated that the mythical Akṣayavaṭa (the banyan tree that never ceases to give the desired objects of any earnest prayer) is

Lord Śiva himself. The deification of any tree or this Akṣayavaṭa is indicative of the dendrolatrical aspect of religion that encourages tree worship. In Prayāga, this Akṣayavaṭa is said to be there in the Pātālapura temple on the banks of the Gaṅgā. The tree is believed to be in Gayā too. And the tree which is referred to also in *Narasiṁha Purāṇa* (10.4) is surely of the genre of Kalpavṛkṣa.

So Kalpavṛkṣa is not just in the heaven. It is on the earth too. Its bountiful nature has caught the imagination of many. "The tree granting many goods was alive in Italy as the *'al bero della cuccagna'*, in Portugal and Brazil as *'pau de Sebo'*, etc. at specific times, all sorts of goods were tied at the top of a well-greased pole, making climbing it very difficult, it was then free for all men. Whoever reached the top and haul the goods down, took possession of them. The symbolism, translated into practice is obvious." And such symbol is also very handy to be used as a literary artefact.

III

The myth, aura and power surrounding this tree has been utilised by the playwright Madhav. A brief analysis of his five short plays dealing with Kalpavṛkṣa is being presented here.

Kalpavṛkṣaḥ-1

In this play there are three characters showing their dispositions towards Kalpavṛkṣa. The background sound plays a vital role in the play, since its conclusive utterances unravel the mystery of meditation and its exclusiveness. The play gives the message that a person who has really shunned his desires can only become eligible to come near the desire-yielding tree. His non-desire is an outcome of his realising the eternal bliss in the depth of meditation. So the real Kalpavṛkṣa is within and not without. Hence is the background song —

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः।।

The *yogin* is meditating under the Kalpavṛkṣa. X and Y — two other characters — who are crazy about all sorts of worldly objects wish to go near the tree for all heart-felt gratifications. Unable to cross the circle marked around the tree and hearing the background words which proclaim them as unfit to go near it, they are angry with the *yogin* sitting inside the circle. Their misdemeanour towards him reflects the reaction of a common man, who himself is restless and cannot meditate upon anything. They instigate the *yogin* to ask the tree for different mundane objects that generate no interest in him. Desperately they try to harm him. Failing in that, they pray to him for peace and happiness — two things subtler than the worldly objects they had wanted —

त्वमेव रक्षकस्त्राता त्वमेव पालको ह्यतः।
अभयं देहि हे भ्रातः! सुखं शान्तिं प्रयच्छ नः।।

Their idea was that they should get all the objects if they had to attain peace and happiness. However, the *yogin* discloses that these two things can be attained through meditation only. Enraged with such a miserly proposition they both heckle him with harsh epithets. Thus the play is a projection of people who do not understand anything beyond the physical gratifications. On the other hand the *yogin* sees beyond life and death through the innermost recesses of his psychic being and he is not attracted to palatable eatables promised by them since he has already seen the existence beyond the life source. Seekers of pleasure would hence see him like a dog sitting on hay that it neither eats nor lets others eat too.

This play visualises both sides of desire and the existence of an agent that can fulfil all the desires, but this agent is recognised only when one transcends all desires.

Kalpavṛkṣaḥ-2

The second play presents a young and strong

aspirant (named Manaḥsukha) of the tree and three shadows of three souls that have failed finding out the tree and have lost their physical existence.

The first shadow tries to make the young man understand that the path he takes does not lead to the Kalpavr̥kṣa, because none has come back on it after seeing the tree. But Manaḥsukha thinks, anybody who gets the tree may not wish to come back. Ready to face heat, thirst, hunger, darkness, frightening spirits, loss of youth, resultant old-age and even death — all that the first shadow indicated — the young man marches ahead with the hope that the tree shall ultimately put an end to all his miseries.

On the way he meets the second shadow which shows that he, in the meantime, has already been lain and tired and that still he has to tolerate the scorching sun and negotiate through rivers full of pain. But he trots ahead. Then appears the third shadow which points out that by the time he has lost power of seeing, hearing and of touch-feeling. Old age looming large has taken away his teeth and the strength of body. But Manaḥsukha still wishes to continue his search for the tree. The third shadow allows him, but tells—

बाढम्। मुक्तोऽसि। मृगतृष्णया घटं पूरय। सिकताभिर्भवनं रचय। वयमपि प्रयत्नं कृतवन्तः स्वप्नानां महालयान् रचयितुम्, किन्तु जीवितस्य ध्वंसावशेषा अपि नावशिष्टाः।

Manaḥsukha finally reaches the soothing shadow of Kalpavr̥kṣa. But then he is on the brink of death in fatigue and is completely blind. He spontaneously craves for water. The tree pours sweet water to his joined palms and asks what else at all he wants. Manaḥsukha wants long and undisturbed sleep which he gets as a calm and happy death.

Thus, here, the playwright has shown the near impossibility of getting the 'tree' to one's favour. Each man has his own Kalpavr̥kṣa. But does life allow him to near It? Madhav's play offers a philosophical interpretation to the mystery of life. Manaḥsukha did what the three shadows had not been able to. But near the 'tree' he has no ability to recognise it. And the Kalpavr̥kṣa too is not capable of giving things not asked for. When the first play shows that without any desire a person can only get near the tree, the second one shows how difficult it is to recognise it and how Kalpavr̥kṣa is incapable of seeing the need of a suffering man.

Kalpavr̥kṣaḥ-3

The third play is a satire on man's absurd and unending desires. Madhav gives a tinge of humour in the depiction of rising desires, again their crashing down through the unrecognised Kalpavr̥kṣa. Unlike the previous play, here the tree fulfills all sorts of wishes and fancies that a man makes near it, not making any demand for their fulfilment from the Kalpavr̥kṣa, as he is quite unaware of its presence.

Without knowing the value of the tree somebody has made a use-and-throw toothbrush from its branch. The man who brushes with it gets the whole 'tree' in his courtyard through a wild wish. Now there is an unending chain of fulfilment of desires. He gets news paper, tea, dice-mat, and a beautiful woman that acts within the precise limits of the wishes of the man, who ultimately desires and gets her love and a group of instant sons. His house crashes down as he apprehends that it will fall. When the sons beseech for water and sweets, etc. the man angrily tells them — in a typical Indian way — 'eat me!' And as they start devouring him accordingly, he utters death for them. Seeing their sons' death, the woman wishes to die and dies too. Now realising that all these events are being effected by the new tree, he wishes its fall and the tree falls down. Pressed by a branch he shouts for help.

So the stage is dominated by the flexible nature of a man's mind. Uninformed about the

power of the tree, he desires all transient and stupid things that depict the degeneration of our society in general. In the previous play Manaḥsukha was completely unconscious of the tree. But here the man is curious of checking if his next desire is fulfilled and at the end faintly recognises the power of it.

Madhav has played a game of wild imagination to provide joy to his audience and the dice-cubes are the mythical powers of the tree. The message is — any spiritually untrained common man cannot wish bigger even if he finds his wishes fructifying automatically.

Kalpavr̥kṣaḥ-4

There are three scenes in this play. Here the characters, crippled in different levels of their psychic being, are presented with their approach map to the tree. In Scene–I, a blind man sees the tree as a stumbling block in his path. The whole world is an obstacle to the ignorant.

In the scene–II, a drunkard behaves with the tree variously and spits out its leaf after chewing it. Although he is informed that its leaves and fruits are sweet, he declares them — from his direct experience — to be distasteful. Direct cognition of the man drunk in the wine of mundane world has to be blurred and untrue. Kalpavr̥kṣa cannot give the man a condom or pregnancy preventive tablets. It cannot give back his dead grandfather's moustaches or his mother's milk. Kalpavr̥kṣa is clueless before many desires. So, without asking for anything, the man urinates at its root — a piece of stark realism.

In the Scene–III, another drunkard tries to decipher the nature of Kalpavr̥kṣa. It seems to him as a piece of cloud and he is drenched with its shower of milk (though not mother's milk). The rain of milk turns into water as per his desire. He searches for his umbrella and doubts the tree to be its thief. The greatest giver thus can be doubted to be a thief by a perverted mind. Failing in uprooting the tree, the man vomits at its roots. A cameraman also does not find any utility of the tree except as being an object of his lens. At the end he aims for a snap of an owl sitting in a hollow of the tree. The narrator (*pravaktā*) of the play utters the essence of the whole play —

दुर्भाग्यहतेभ्यः किं प्रयोजनं वृक्षस्य?हतविधि–लक्षितानां हि विचित्रो विपाकः।

Kalpavr̥kṣaḥ-5

In this small play Kalpavr̥kṣa is invited to the earth. But it is used as any other big tree for the movement of daily life of human beings. People's normal negligence to any tree has been shown in the case of the Kalpavr̥kṣa. Finally, it is cut down for varied consumption of its parts. The tree here becomes a medium to show all contemporary social evils that people read about in newspapers. Even the playwright wishes to obliquely attack those who do not appreciate sacred traditions and Sanskrit language.

Kalpavr̥kṣa is, however, shown as the symbol of the whole eco-system. Its destruction leads to the destruction of mankind.

IV

The foregoing would indicate that Madhav wishes his theatre hall to be different — especially to cater to the needs of his perception of reality. Bharata's podia as described in the *Nāṭya-śāstra* or the modern Indian stages, have to expand more to accommodate his plays. A real banyan tree or a real sand road has to come within the ambit of the required stage area. "We see it in Ibsen's complaint that 'the artistic reforms that I might wish to introduce would be impossible in the present theatre. . . .if theatrical art in our country is not to perish altogether. We must have an up-to-date playhouse.' We see it in Ghelderode's desire to break the conventional frame of the theatre. We see it in Bretcht's comment that 'any

theatre that makes a serious attempt to stage one of the new plays risks being radically transformed."

Either we have to consider Madhav as a poet-cum-dramatist and accept his plays as just readable or we have to make special stage reorientations. Here we aptly remember Lukàcs's argument (summarised by Bentley) that, "in the great ages, the drama flowed 'naturally' from the existing theatre, while from Goethe on, the poet-dramatist rejects the theatre, writes plays which are 'too good for it,' and then calls for the creation of the kind of theatre which will be good enough for the plays."

Madhav does not just use a myth of Kalpavṛkṣa, he also has a set of scriptures in the background of his plays, though modern and realist. This process can be branded as theo-rhetoric in its subtlest level. And theo-rhetoric is "a non-prescriptive description of a certain spiritual path in the literary discourse coupled with an appreciation of the effect that following this path has another literary texture." The dramatist has chosen Kalpavṛkṣa as a symbol of universal well-being and of the feeling of benevolence. He has then put different characters *vis-à-vis* this as a symbol to hammer out various shades of truth about the present-day society. In fact "such symbols have the virtue of being unshakably traditional and almost universal in impact, like red for danger or a voyage for life itself."

Kalpavṛkṣa of the plays reminds us of a play "The Cherry Orchard" (1904) of Anton Chekhov (1860-1904). A strong resonant symbol like Chekhov's cherry orchard symbolises in a tangle of sentiments both the family's happy past and ugly days of serfdom, by the end of the play, it undergoes transformation to mean something different to each of the characters, and it has also embraced immense social and economic changes about to take place in the future. This kind of suggestiveness can affect the whole mode of a play, which could be written and produced in a totally symbolic manner, designed to persuade its audience to apprehend the action on the stage at the level chosen by the playwright.

We feel the technique of *The Cherry Orchard* has a bearing on Madhav's *Kalpavṛkṣa*. His five tree-plays have, on the other hand, played artistically with the nuances of human instincts. Incidentally we find Richard Wagner (1813-83) arguing in his book, *The Art – Work of the Future* (1849) that "art is the vital expression of instinctive life," while in his next book *Opera and Drama* (1851) he sees "myth as the creation of the instinctive imagination."

Madhav's dramatic symbols are pleasingly decipherable. This is perhaps because his games of realism are simple. The symbolism in drama is often more effective if played with the simplest realism. His realism is simple because his acceptance of the myth behind the tree is understandable at least to the Indians. And his realism is an opposite pole to the romantic and erotic classical dramas in Sanskrit whose shadows still linger on in many modern pieces. His realism is a rebellion against romantic situations and characterisation. He has placed on stage the things which are anti-erotic, verifiable and are pieces of ordinary life — though Kalpavṛkṣa looks a bit distant because of the myth which again is aptly utilised. Not only the cameraman (a character in Kalpavṛkṣaḥ-4), Madhav himself is also busy in pasting the pieces of everyday life all through.

तृतीयः स्कन्धः

संस्कृतकल्पतरवः



Kalptaru, the divine tree of life being guarded by mythical creatures *kinnara* and *kinnari*, flying a*psarā* and d*evatā*. 8th century, Pawon temple, Java, Indonesia.

Section-III

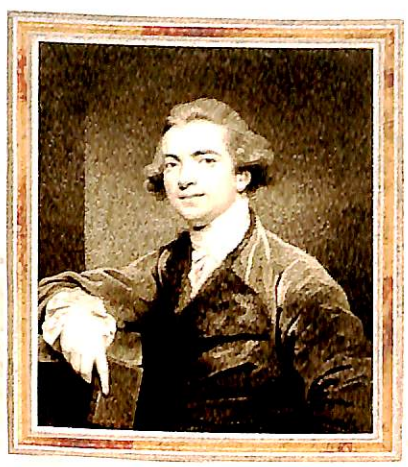
The Kalpatarus of Sanskrit

Sir William Jones

Radhavallabh Tripathi

The names of world poets Kālidāsa and Sir William Jones are inseparably concatenated. Sir William Jones had rediscovered Kālidāsa's *magnum opus,* of whose beauty and grace the people of India had become oblivious, and the rest of the world did not have even an inkling.

When Jones published his own translation of *Abhijñānśākuntalam* in 1789, it quite created a sensation in the entire literary circles of the Europe. European scholars were not ready to pin their faith on the fact that such an exquisite work of art could be penned in a country like India, and that too thousands of years before Shakespeare. Some persons had gone to the extent of rejecting the whole lot of translations made by Jones alleging that they were counterfeit.



When the German translation of this work reached the great Italian poet, Goethe, he was exhilarated and composed a poem appertaining to Kālidāsa's *Śākuntalam* with an overwhelming appreciation, when he observed that if the fascinating beauty and grace of the spring season, the ripeness of summer in its copiousness and whatsoever, is attractive and satisfactory in this world — all these and along with them the union of heaven and earth can be conjointly found at one place — that is only in the Kālidāsa's *Śākuntalam.*

Goethe drew inspiration from Kālidāsa in completing his famous play 'Faust'. Several noted romantic poets of Europe right from Goethe down to Schiller were under the spell of Kālidāsa's compositions which were basically cast by the translation of the *Śākuntalam,* undertaken and done by Sir William Jones.

Jones' inherent talent was a legacy from his father, and his magnanimity and compassion — a gift from his mother. Jones' parents were exceptionally great. When a family physician told Jones' mother, Mary, that her husband had a problem with his heart and could not live long, she firmly decided to keep her spouse happy till his last breath. It was due to her that Jones could commit several stanzas from Shakespearean plays to his memory when he was only four years old.

When Jones was just five years old his heart underwent a hypnotic influence and was simultaneously submitted to a state of spiritual silence, during the course of the study of the tenth chapter of the Bible. The impact of the said part of the Bible on the

tender mind of the child Jones was so enduring that he could not forget it till the end of his life. Later on, remembering the austerity practised at that time and the spell which was cast on his mind, Jones said that the part of the Bible referred above is still unequalled in the world of literature.

Jones was admitted in Harrow School of London in 1753. How talented was Jones as a student can be guessed in the context of the staging of *The Tempest*. At that time Jones was 12 years old. His friend had proposed that a play be staged at school. Jones suggested *The Tempest*. It was just a chance that not a single copy of this play was available with the students of the said school at that time. But Jones was able to write down the whole script of the play in original only with the help of his extraordinary memory and thus, *The Tempest* could be staged at Harrow School.

Jones played the role of Prospero in the above-mentioned play. At this early age Jones had translated several poems of Virgil and Ovid and also written an original tragedy. He got that drama staged at the school and played the role of the leading character in that.

At that time Dr. Thackeray was the principal of the Harrow School. He had earned fame for his strictness and also for not praising even the best of students. At the time of his superannuation the same Thackeray had said about Jones — "Jones' mind is so active that if he is left in the lonely field of Salisbury naked and alone, even then he will find out a way for earning unlimited fame and wealth." At that time Jones was fifteen years of age. He had mastered Greek, Latin, French, and Hebrew languages. During those days he used to study for the whole night by taking tea, sugar or coffee. At this age the fame of Jones had spread so much by transcending the boundaries of his school that strangers from far and wide used to come to meet him after hearing his name as a scholar. It was during these days that Jones wrote a satirical play and also organised a mock parliament. During this period, the literary writings of Jones in his school days, were published under the pseudo name 'Simon'.

Jones took admission in the Oxford University in 1764. It was here that he wrote poems and plays in Greek and Latin. After joining Oxford, Jones' inclination towards Eastern learning went on increasing. He also started the study of Arabic and Persian. He started translating Arabic stories into English also at this time. Jones was greatly attracted towards Sadi's *Gulistān* and Haphez's poetry. Jones' desire to become a multilingual scholar was so strong that he learnt Italian, Spanish and Portuguese and read their available literature in those languages.

Considering his qualification after matriculation, Jones ought to have been awarded fellowship of the Oxford University, but due to some reasons he was not granted the same. Compelled by circumstances, Jones had to work as personal teacher of Lord Ethop since August, 1766. During this period he got an offer to work as translator of eastern languages which he declined due to his predilection for acquisition of knowledge with independence. In this year itself, Jones got an opportunity through Lord Ethop to meet Dr. Shipley and his daughter. At the first sight of Maria, he was overpowered by the feelings of love but he controlled the rising waves of emotions with the firm and strong sense of restraint, for he did not like even to think of marriage till he stood on his own feet. Not only this, Jones did not utter a single word of love for several years to come, but the springs of love overflowing in the young heart did not dry up and as the time rolled on, the fountain of love watered the soil of Jones' matrimonial life with Maria Jones!

Jones' activities always remained multi-dimensional. He was fond of music and got training for dance and also for wielding the sword. At the age of 21 he started writing commentaries on the Asiatic poetry and went through the manuscripts of Arabic and Persian. At the same time, he started learning the Chinese language.

During these days, the King of Denmark came to know about Jones' mastery of the eastern languages. He became desirous of getting Nadir Śāhnāmā translated by him into French. A handwritten copy of the said manuscript was with him. Jones declined the offer as he was not interested in this kind of work. But later on, he accepted this job on the strong supplication of his friend Lord Upton, who was also a powerful person under the British government and on the alluring assurance of the publication of his detailed criticism of the Arabian poetry, he took this work in his hand along with the essay; his translation referred to above was published in 1770.

In 1769 Jones had completed the writing of his Persian grammar. During this period he set about the composition of a lexicon on a big scale. But on being asked by his mother and friends, concerned for his welfare seriously, Jones started the study of law properly in 1770. In 1774, he passed the law examination, but did not join the bar and continued with the studies and writings appertaining to the oriental learning.

Jones started his legal practice in 1776 and became famous in England on account of his outstandingly impressive speaking power. At this time he also started taking part in politics and contested for a seat in the Parliament but despite his popularity could not get elected.

In March 1784, Jones was appointed as a judge of the supreme court at Fort William in Calcutta (India). He had a strong desire of visiting India since long. In April that year he fulfilled his desire of marrying Maria. He had been cherishing this desire in his heart for the last several years. After marriage with Maria, Jones left for India immediately. Before his scheduled departure, the Government of England honoured him with the title of the Knight.

Jones knew beforehand that he could get closer to the real field of his work during his stay in India. With extraordinary meticulousness, he planned his pursuits of knowledge. He had made a long list of subjects which he had to study in India: Hindu and Muslim penal codes, Sanskrit, ancient history, archaeology, Indian politics and geography, Āyurveda, chemistry, mathematics and music, etc. Notwithstanding the daily busy life of a Judge, his academic pursuits continued.

Jones established the Asiatic Society in Calcutta in 1784. The objective of this society was research in the domain of ancient learning in India. Under the chairmanship of Jones this Society arranged a series of lectures and publication of books. Sir Jones was helped greatly in his undertakings by the then governor general, Warren Hastings.

After coming to India, Jones made an in-depth study of the Veda, Purāṇas and the *Bhagavadgītā* and other Sanskrit texts in their original. Jones' greatest achievement was the translation of *Manusmṛti* and the Qur'ān. He worked very hard in this field. Being a scholar of law his interest lay in the Indian Penal Code, but while translating these works into English, he had also the idea that he was making the foundation of British rule in India strong because these authentic translations would help the English judges.

The multifarious talent of Jones is evident from the fact that he had learnt 28 languages and

made a serious study of Indian plants and had also written several books by this time.

Jones had studied Tibetan literature and culture too. He had translated several Persian poems as well as some of the hymns from the Vedas. During these days he had also composed an epic poem on the Indian deities.

Jones has given an interesting account of his first acquaintance with the *Śākuntalam* in the preface to his translation. He was overjoyed to learn that Sanskrit has a treasure of dramatic literature called the *nāṭakas*. Thinking that he would read at leisure the best book among plays, he asked Radhakant, the *paṇḍit* who had been helping him in his Sanskrit studies, as to which is supposed to be the best play. Radhakant informed him that Kālidāsa's *Śākuntalam* was undoubtedly the best. Although during those days Jones was very busy in the translation of Manu, he could not suppress the desire of translating *Śākuntalam*. In the preface to his translation he expressed the view that *Śākuntalam* is one of the most astonishing creations in the world of letters.

Although Jones regarded Kālidāsa as the 'Shakespeare of India' (Memoir, Part-2, P.196) and was under a spell of the great poet's other writings too, he could not find time for the translation of those compositions. Hard labour and unfavourable climate had made him very weak. The Indian climate had attacked Jones and his wife in the shape of deadly diseases. Jones could not return to England because he had several works to do in India and they were pending. Notwithstanding the supplication of her husband, Maria was not willing to go back to England alone because she had to live and die with Jones and both of them knew that death was tightening its clutches on them slowly. Ultimately, in the very beginning of 1793 Jones made Maria ready to leave for England on the promise that he too would come there after finishing his works in India. Simultaneously, he made a plan for returning to England after winding up his works. But a different plan had already been hatched up for him and before Jones left for England the message of death came up to him. In 1793 Jones shuffled up his mortal coil on the soil of this country.

Jones had made innumerable friends by dint of his spirit of membership and noble feelings. He started a sequence of research on Indian learning and more importantly, contributed to the creation of a new mentality, notwithstanding the fact that it might not have been his objective. The Asiatic Society founded by him is a living monument of the glorious life of Sir William Jones.

Max Müller
A Kalpataru of Scholarship

Radhavallabh Tripathi

Al-beruni cites five reasons why an alien fails to produce an authentic and true account of the culture of another country (in his case India). They are — (i) The alien might be having some vested interest in giving a false account (ii) he might be nourishing dislike for the people of that country, (iii) he might be a coward of mean nature, (iv) he might be a habitual liar, and (v) he might be giving a false report due to ignorance. Al-beruni also cites a number of factors that create barriers between the visitors and the natives. They are (i) differences of language, (ii) religious prejudices of the natives (iii) fundamental differences in respect of lifestyles, ethics and habits (iv) visitor's status as a conqueror (v) ego of the natives and their rejection of all that is alien.



Max Müller was one of the very few western Indologists who not only overcame these limitations and demolished the barriers by his learning, he sometimes went to the other extreme. He did not consider himself an alien; India became a 'longed land' for him — a land of Vedas and *ṛṣis*; and also a land of 'romantic-poetic ecstasy' that was felt by the great poet Goethe, when he read the German rendering of the translation of Kālidāsa's *Abhijñānaśākuntalam*.

Germany had become a great centre of Sanskrit studies when Max Müller was born. The knowledge of Sanskrit in Germany was first received at the hands of Friedrich Schlegel when he went to Paris and met an English naval officer Alexander Hamilton, at that time the only person in European continent having knowledge of Sanskrit. In 1808 Friedrich Schlegel published *Über die Sprache und Weisheit der Indier*. Friedrich Schlegel's brother August Wilhelm Von Schlegel (1767-1845) was appointed on the chair for Indology in the University of Bonn in 1818. Wihelm Von Humboldt (1767-1835), Franz Bopp (1791-1867), Herman Brockhaus (1806-1877), Friedrich Ruckert (1788-1866) were stalwarts who created strong traditions of Indological researches in Germany.

Born on 6.12.1823 at Dessau in Germany, Max Müller breathed his last at Oxford on 28.10.1900. His father was one of the most eminent musicians of his times. Max Müller also displayed rare skills and mastery in musical compositions right from his childhood. He could have become one of the greatest musicians of Europe. He sacrificed his career as a musician for his devotion to Sanskrit. A worried mother reluctantly allowed him to pursue his studies in Sanskrit. He joined Leipzig University in 1843 and was awarded Ph.D. from that university. Even as a student, he had been working on editing and translating Sanskrit texts. His translation of *Hitopadeśa* with text appeared in 1844. He moved to Paris in 1845 for higher researches and was initiated into Vedic lore by Burnouf. It was at the initiation of his *guru*, Burnouf, that Max Müller resolved to prepare a complete edition of *Ṛgveda* with Sāyaṇa's commentary. Max Müller started copying the manuscript of *Ṛgveda* with Sāyaṇa's *Bhāṣya* given to him by Burnouf. It was in four volumes each

running approximately in 1000 pages. Max Müller started preparing two copies of this voluminous text — one for himself and the other for his teacher. After that readings from other manuscripts were collated. Max Müller worked single-handedly and arduously on *Ṛgveda* for twenty years.

He came to Oxford in 1847 and in 1848 settled there. It was at Oxford that he devoted himself to preparing and publishing the first complete edition of the *Ṛgveda* with Sāyaṇa's commentary.

The publication of *Ṛgveda* with *Sāyaṇabhāṣya* was an epoch-making event in the world history. It can also be termed as the most important event in the field of Sanskrit studies during the past three centuries. Max Müller was just 26 years old when the first volume of his *Ṛgveda* came out. It was the result of years of painstaking research. The four volumes of his the *Ṛgveda* were brought out between 1849 and 1875. Volumes of the second edition came out between 1880 and 1892. "There is no page, no line, no word, no letter, no accent in the whole commentary for which I am not personally responsible. Nothing was ordered for the press which I had not carefully examined.. .." Max Müller wrote in his preface to the *Ṛgveda*.

Raja Radhakant Dev Bahadur had been critical of Max Müller's work and he had given vent to his feelings about the endeavours of an 'alien' in the following words — "It is surely a very curious reflection on the vicissitudes of human affairs that the descendants of the divine *ṛṣis* (prophets) should be studying on the banks of Bhāgirathī, the Yamunā and the Sindhu their holy scriptures as published on the banks of Thames by one whom they regard as a distant *mlechcha*, and this *mlechcha*, the descendant of the degraded kṣatriyas, according to our Śāstras and claiming the cognate origin with Hindus, according to the investigations of the modern philologists who will ere long rise to the rank of a Veda-Vyāsa of the Kaliyuga (Heimo Rao, p. 31). But the Raja did not fail in his appreciation to the great task Max Müller had accomplished by bringing out *Ṛgveda*, and he wrote to Max Müller — "By your successfully embarking on such an arduous undertaking, you have done to the Hindus as inestimable benefit, supplying them with a correct and superb edition of their holy scriptures." (Heimo Rao, p. 31).

With the publication of the *Ṛgveda*, Max Müller became a celebrity and a revered name in India. While he had to apply tactics to obtain funds from the East India Company for the printing of the first edition of *Ṛgveda*, there was no dearth of funds for printing the second edition. The Maharaja of Vijayanagar, Sir Pashupati Anand Gajapati Raya donated 4,000=00 pounds (Heimo Rao, p. 41)

The publication of Max Müller's *Ṛgveda* is to be regarded as one of the most significant events in the world history for the following reasons: (i) it initiated a meaningful dialogue between the East and the West, (ii) principles of textual criticism came to be applied and practised by modern scholarship in India with it, (iii) it revolutionised the whole concept of the growth of civilisation, the world history and the culture.

In Maharashtra S.P. Pandit was one of the first savants who appreciated Max Müller's work. Not only this, he also followed Max Müller's model when he took up the work of preparing a critical edition of *Atharvaveda*. But S.P. Pandit could achieve something which Max Müller could only dream about — besides manuscripts, he had access to the notice of oral textual traditions and took due notice thereof.

After Max Müller, Raja Ram Shastri Bodas and Shivaram Shastri Gore also brought out *Ṛgveda* with *Sāyaṇabhāṣya*. They followed Max Müller's edition but also utilised fresh manuscript material. When the Bombay edition of *Ṛgveda* by Raja Ram Shastri Bodas and

Shivaram Shastri Gore came out, Max Müller had already issued three volumes of the second edition of his *Ṛgveda*. Hence he could consult this Indian edition only for the last volume of his second edition. But Max Müller thoroughly checked the Indian edition and accepted its readings at four places in the last volume of his second edition of *Ṛgveda*. In this way it was the beginning of an era of correspondence between Sanskrit scholars of India and Europe.

The episode of Max Müller's *Ṛgveda* being taken up for correction of its manuscripts by the brāhmaṇas of Pune, but left untouched by them and its being read by a non-brāhmaṇa in an assembly, was recorded by Nirad C. Chaudhury and other biographers of Max Müller.

The Sacred Books of the East is another epoch-making venture by Max Müller. His own translations of all important Upaniṣads were included in the first 15 volumes of SBE, he also gave his renderings of Gṛhyasūtras and Vedic hymns for inclusion in other volumes.

He was accused of discrediting the Christianity and the whole endeavour to publish the SBE was strongly opposed by a section of the British intellectuals. It should be remembered that Max Müller's appointment to professorship of the Oxford University was deferred as he was not considered to be as devout a Christian as H.H. Wilson, and the selectors were afraid that his appointment would lead to the enhancement of the glory of India's heritage. It is, in this context, that some of the remarks of Max Müller describing some portions of the religious texts of the East as 'rubbish' should be perused. He has written to a Christian friend about the Sacred Books of the East — 'they are full of rubbish but among that rubbish there are old stones which the builders of the true temple of humanity will not reject . . . (p. 27). It is the same Max Müller who had written this also in one of his letters about the Sacred Books of the East — "All here on earth tends towards right, and truth and perfection; nothing here on earth can be quite right, quite true, quite perfect, not quite Christianity — or what is now called Christianity — so long as it excludes all other religions, instead of loving and embracing what is good in each." (p. 27).

Sacred Books of the East led to the conception of other series like Sacred Books of Buddhists (Rhys Davids), Sacred Books of Hindus, and Sacred Books of Jains (Heimo Rao, p. 74). It also accelerated the process of critical editions of and translations from Sanskrit classics into modern European and Indian languages. Max Müller himself was repeatedly approached in connection with such activities. He wrote introduction to Ramesh Chadra Datta's translation of the *Mahābhārata*. Next year Datta published his translation of the *Rāmāyaṇa* and dedicated it to Max Müller.

Living in England, Max Müller certainly could not remain unaffected with the colonial politics, but he strongly condemned colonial prejudices that wronged India. He refuted the prejudices spread by James Mill's *History of British India*, and wrote — "I can imagine nothing more mischievous, more dangerous, more fatal to the permanence of British rule in India than for the young civil servant to go to that country with the idea that it is a sink of moral depravity — an ant's nest of lies".

Max Müller, in a way became a citizen of India, as he always dwelt in the India of his vision. Visitors from India could feel the transformation that devotion to Sanskrit learning could bring about in his person. He appeared to Keshab Chandra Sen as a *paṇḍit* of Kashi. When asked why he never visited India and Banaras, he said — "I feel I am always in Banaras. I love to imagine this house as Banaras. I do not desire to see the geographical Banaras with my physical eye. My idea of that city is so high that I cannot risk disillusionment."

Max Müller was held in such a high esteem in India that the sacred thread (*yajñopavīta*) was sent to him on a number of occasions. His house at Oxford was viewed as a place of pilgrimage by all Indians coming to England (P.C. Majoomdar, p. 45). "My visit to that person I hold as a pilgrimage (Vivekananda, p. 46), "And what love does he bear towards India! I wish I had a hundredth part of that love for my own motherland!" (Ibid., p. 46). "Not only as the best interpreter of ancient Indian literature, but also as the truest friend of modern India".

Vivekananda met him and visualised a seer in him. "When are you coming to India? Every heart there would welcome the one who has done so much to place the thoughts of their ancestors in true light" I said. The face of the aged sage brightened up – there was almost a tear in his eyes, a gentle nodding of his head and slowly the words came out " I would not return then, you will have to cremate me there" (*Complete Works of Swami Vivekananda*, vol. IV. 1993)

It was for the love of Sanskrit that he Sanskritised his own name as Mokṣamūlara (Heimo Rao, p. 60). The following was printed on the inner cover of his edition of *Ṛgveda* —

सम्पादकः
जर्मनदेशोत्पन्न इङ्ग्लेण्डदेशवास्तव्यः
श्रीमन्मोक्षमूलरभट्टः

He composed a Matsya Sūkta in the Vedic Sanskrit. It was a salmon for the fish served in a banquet at Stockholm.

Max Müller is perhaps the only example of 'a scholar extra-ordinary' who can influence social and political fabric of another country. He has also started sympathising with India's struggle for freedom. He appreciated Lord Ripon's liberal policy for India in his letter to the *London Times* (6.8.1883) and the Viceroy from India thanked him by writing a letter. (Heimo Rao, p. 33). Malabari sought his support in eradicating child marriage and for re-marriage of widows; Max Müller open-heartedly came out in his support. He wrote to him — "That the infant marriage has no sanction whatever from either *śruti* or *smṛti* . . . you remember how in case of suttees, the Śāstrīs quoted passages from lost *śākhā* of the Veda, intended to show that the widows should be burned with their husbands. They actually tampered with a passage from their own sacred Veda, and not till I published the passage from *Āśvalāyana Gṛhyasūtras* forbidding widow burning, should they become silent. . . ."

Beharamji M. Malabari who was supported by Max Müller in his social reforms, writes — "Hindu politicians regard Max Müller as one of their wisest and safest guides. Hindu reformers consider him as their final court of appeal." It was his genuine interest in modern India that led him to write a book like, *Life and Sayings of Ramakrishna*.

Max Müller had even signed the appeal for the release of Tilak. The latter acknowledged the debt of Max Müller in his preface to the book *Arctic Home of the Veda*.

It was through the studies and researches of scholars like Max Müller that the disciplines like comparative religion, comparative mythology and comparative philology emerged and an impetus was given to the studies on Indo-European linguistics. It is in this context that Max Müller says — "If I were asked what I consider the most important discovery which has been made during the 19th century with respect to the ancient history of mankind, I should say that it was the simple etymological equation: Sanskrit *Dyaus-pitr* = Greek *Zeus Pater* = Latin *Jupiter...*"

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Dayananda Saraswati

Shashiprabha Kumar

Swami Dayanand Saraswati, a great Sanskrit scholar and social reformer of the 19th century India, was born in 1824 in Taṁkārā town of Morvi state, Gujarat. He was aptly christened as Moolshankara by his father, Karsanji Tewari, who was an ardent devotee of Śiva and wanted his son to follow the same faith. But the child, as his name suggests, was an inquisitive seeker by birth and one small incident on the occasion of Śivarātri aroused his quest for the true nature of Śiva when the son woke up his father and asked him questions about the omnipotence of Śiva; the irritated father had no answers to his logical reasoning. This incident reminds us of the well-known dialogue of *Kaṭhopaniṣad* between young Naciketas and his father Vājaśravā, where also the father could not satisfy the son. The young boy, Moolshankara, like Naciketas of *Kaṭhopaniṣad*, had learnt his first lesson in life and set himself in the search of truth. His life was changed irrevocably; he upheld this pursuit of truth throughout his life and never compromised his principles. At the age of 14 and 17 respectively, Moolshankara got one after another emotional jolts; his beloved sister and dear uncle succumbed to cholera and he was very much perturbed. Theses two deaths in his family shook him to the core and his detachment to the worldly objects intensified.



Moolshankara, like Siddhārtha Gautama, had profound queries about the shallowness of human existence but nobody could provide coherent answers. So he decided to forsake the material pleasures and while the parents were preparing for his marriage, Moolshankara left home forever and moved on in search of a real guide. In this process, he not only met many ascetics and scholars but also wandered throughout the length and breadth of the country. During this period he had first been initiated as a *brahmacārī* named Shuddha Caitanya and later on as a recluse called Dayananda Saraswati. Finally, he reached Mathura at the age of 36 and found a great guru in the garb of Swami Virajananda, who was 81 years old and visually handicapped but intellectually sharp and spiritually enlightened. This fateful encounter between a 'seer with a vision' and 'seeker with a quest' proved to be historical in the sense that after three years of rigorous education at Mathura, Dayananda dedicated his life to the propagation of Vedic wisdom and eradication of ignorance. Even in his first meeting, the guru had realised the unusual spark in his disciple and so he started teaching him the Vedic lore.

Dayananda Saraswati took on the task of a total revolution of society and gave a clarion call to his countrymen to 'go back to the Vedas'.

He lectured extensively across the country and authored many books for furtherance of his ideas. Most of his lectures were delivered in Sanskrit and his books were also written in Sanskrit, upto the year 1873, when he visited Calcutta and Keshab Chandra Sen advised him to speak in Hindi so that his message could reach the masses. Some of his major writings are listed below:

1. *Advaitamatakhaṇḍana*	- Banaras, 1927
2. *Satyārthaprakāśa*	- Banaras, 1931
3. *Pañcamahāyajñavidhi*	- Bombay, 1934
4. *Āryābhivinaya*	- Bombay, 1932
5. *Saṁskāravidhiḥ*	- Bombay, 1933 - Prayāga, 1941
6. *Ṛgvedādibhāṣyabhūmikā*	- Banaras, 1934 Bombay, 1935
7. *Ṛgvedabhāṣyam* (upto 7.62.2)	- Bombay, 1935 Ajmer, 1956
8. *Yajurvedabhāṣyam*	- Bombay, 1935
9. *Āryoddeśyaratnamālā*	- Amritsar, 1934
10. *Bhrāntinivāraṇa*	- Shahjahanpur, 1937
11. *Aṣṭādhyāyībhāṣya* (Part-II)	- Ajmer, 1927
12. *Saṁskṛtavākyaprabodhaḥ*	- Kashi, 1936
13. *Vyavahārabhānuḥ*	- Kashi, 1936
14. *Gokaruṇānidhiḥ*	- Kashi, 1937
15. *Vedāṅgaprakāśa* (14 Parts)	- Kashi, 1936-1940
16. *Caturvedaviṣayasūcī*	- Ajmer, 1971

(Source: Bhawanilal Bharatiya, Ajmer, 1983, pp. 582-83)

Dayananda was the first among the religious leaders of modern India who infused sense of vitality and promoted an independent, rational approach towards religion rather than following the same age-old practices in a blind manner. He exhorted people to follow the true universal religion outlined in the Vedas which does not discriminate among human beings on the basis of caste, colour or creed. To uphold his stand, he even started writing a commentary on the Vedas but unfortunately could not complete it in his lifetime. Anyhow, he was able to convey the message that the Veda is the epitome of pure and pristine knowledge.

He was such a fearless campaigner of truth that he did not have any hesitation in saying boldly what he believed in. On the other hand his generosity of heart and compassion for one and all is also unparalleled. In this regard, the incident of forgiving his own cook, the one who poisoned him, is worth mentioning. It was his tenderness at heart that propelled Dayananda to fight as a crusader against social evils such as untouchability, custom of *satī*, dowry system and the deplorable state of widows in the society. He was a true champion of women and other oppressed sections of society who were deprived of their dignity and basic rights. He was a core humanistic visionary who not only rebelled against religious malpractices but also fought for social equality.

Dayananda was a nationalistic hero; it was he who first gave the idea of 'Svarājya' much before Lokmanya Tilak used it and Dadabhai Nauroji quoted it. In his *Satyārthaprakāśa* itself, he has explicitly said that 'Svarājya (self rule) is better than Surajya (good governance)'.

He tried to instill a sense of national pride and self-confidence in the hearts of Indians through his fiery speeches, inspiring letters and

tireless writings. Not only this, he aggressively travelled across the country and advised his fellow countrymen to rise to the occasion and fight for their dignity; he never liked injustice in any form.

In the field of education also, his views made a remarkable contribution. He was the first to moot the idea of compulsory education for all, irrespective of status in society. He projected and promoted women's education in a very enthusiastic manner; it is due to his tireless efforts that the Arya Samaj, a socio-religious movement started by him, established several educational institutions specially for women. The Gurukulas and the D.A.V. (=Dayananda Anglo-Vedic) institutions are also working in the same direction. Although he did not support the idea of co-education, it was mainly due to the social set-up prevalent at that time. The most remarkable trait about Swami Dayananda is that he was never close-minded on any issue and was always ready to receive others' opinion and revise his own. Unfortunately, very few people realise this today and often charge him with rigidity and severe criticality. But his own words are worth quoting in this regard: "I do not intend to institute a new sect or propose any novel hypothesis, but only to uphold and preach whatever is true and abandon whatever is untrue". (*Svamantavya-mantavyaprakāśa*)

He was a revolutionary in the true sense of the term. We cannot imagine the complete contribution he has made towards total upliftment of society in all walks of life — family, polity, education and religion. He was a true visionary and sought to achieve a complete transformation of the cast-ridden and superstition-ridden society of the enslaved India. He strived towards this end using all means and sacrificed his whole life for the great cause.

किं न द्रुमा जाग्रति लक्षसंख्यास्तुल्योपनीतपिकाकफलोपभोगाः।

धन्यस्तु कल्पविटपी फलसंप्रदानं कुर्वन्यसदैव विबुधानमृतैकवृत्तीन।।५।।

Is it not that there are millions of living trees in the world whose fruits are shared equally by cuckoos and crows? But the Kalpavṛkṣa is really blessed because it is constantly yielding fruits for those wise ones who seek nothing else but the immortal nectar?

Ralph T.H. Griffith

Shashi Tiwari

Ralph Thomas Hotchkin Griffith (1826-1906), a well-known English scholar of the Veda, Sanskrit and Indology, was son of Rev R.C. Griffith (Chaplain to the Marquis of Bath 1830). He worked in India as the principal of Kashi Government Sanskrit College, Varanasi, from 1861 to 1878. R.T.H. Griffith translated major Vedic scriptures into English. He also produced English translations of some Sanskrit texts, including a verse version of the *Rāmāyaṇa*, and the *Kumārasambhava* of Kālidāsa. His major works are: *The Rāmāyaṇa of Vālmīki* (published 1870), *Hymns of the Ṛgveda* (published 1889), *Hymns of the Sāmaveda* (published 1893), *Hymns of the Atharvaveda* (published 1896), and *The Texts of the White Yajurveda* (published 1899). He has translated all the four Vedas in the poetic form.

R.T.H. Griffith is the last English commentator of the *Ṛgveda* after H.H. Wilson who has translated complete *Ṛk-saṁhitā*. Griffith was the student of H.H. Wilson. Wilson has emphasised that Indian traditions alone should be the basis for understanding the meanings of the Vedas. Views of earlier European scholars about Vedic interpretations are not acceptable to him to some extent and, therefore, he has translated the whole Saṁhitā according to the *Sāyaṇa-bhāṣya*. R.T.H. Griffith followed the *Bhāṣya* of Sāyaṇa as well as the translation done by Wilson. His outlook about the Vedic interpretation was moderate which makes his work of immense value. In the preface of his translation of the *Ṛgveda*, Griffith has mentioned, "My translation, is partly based on the commentary of Sāyaṇa, corrected and regulated by rational probability, context and inter-comparison of similar words and passages." On the source of his translation he has written, "My translation, which follows the text of Max Müller's splendid six-volume edition, is partly based on the work of the great scholiast Sāyaṇa. Sāyaṇa's commentary has been consulted and carefully considered for the general sense of every verse and for the meaning of every word, and his interpretation has been followed whenever it seemed rational, and consistent with the context, and with other passages in which the same word or words occur." It means Griffith was not taking Sāyaṇa's opinion word by word. This is the reason he has mentioned views of other recognised scholars in the notes. His consultation of English and German scholars has enhanced the value of his translation entitled *The Hymns of the Ṛgveda*, making it a combination of Indian tradition and modern views.

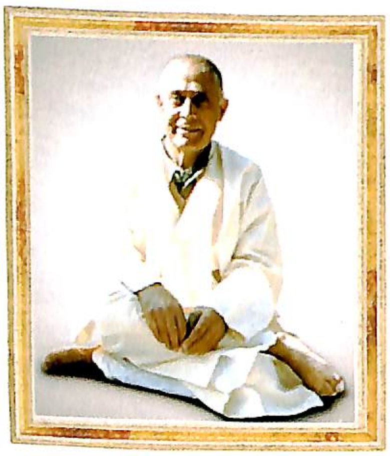
Now long out of copyright, copies of his translation of the *Ṛgveda*, *Sāmaveda*, *White Yajurveda*, *Atharvaveda* and *Rāmāyaṇa* are available on the internet.

Sri Lakshman Joo: Śrī Guru Īśvara Svarūpa
His Way of Life

Prabha Devi

Great souls, who are seeped in spirituality, have a unique way of life. Their behaviour and the manner in which they perform even ordinary acts of daily life are quite unlike that of the worldly people. How extraordinary is the life of one who like Śukadeva was immersed in spirituality right from the childhood.

Even from his childhood our Gurudeva led a life which was unparalleled. When the child was seven years old his father performed the sacred thread ceremony with great enthusiasm. His grandmaster Swami Rama himself put the sacred thread on the child Lakshman. This was in the year 1914, when the budding saint spent the entire day and the evening in prayer, reciting the Gāyatrī and various other *mantras*.



Now he was sent to school. He studied most assiduously both at the school and at home. He was always placed first in every class. While going to school he would always carry a mat to sit upon for his prayers. While the other pupils would stand straight and pray, this child would sit in the lotus-pose. One day his teacher asked him as to what he saw when he sat with his eyes closed. The child replied simply in Kashmiri: "I see *Baḍe Bod*," "The Greatest of the great." On hearing this the teacher was so pleased that he embraced him.

When Lakshman arrived at the threshold of youth, his father became very ill. It seemed that he would not survive. Seeing his deteriorating health his father persuaded him to leave the school. He had just passed the eighth class obtaining first class marks. Obeying his father, he left the school. In a way he felt that he had been freed from an obligation. Now he was absolutely free. After breakfast he would go to the houseboat workshop and supervise the skilled labour, but while he sat on the chair he would watch his spiritual awareness. In this way his day was spent blissfully. In the meantime his father's health improved, and finding an appropriate moment he said to his father: "I would like to be initiated by a worthy Guru." His father was very pleased and took him to Swami Rama's ashrama, where Swami Mahtab Kak had taken the place of Swami Rama, who had passed away. In the year 1920, Gurudeva was initiated by Swami Mahtab Kak in the traditional manner. As a result he became absorbed in meditation day and night without any obstacle. Each day brought fresh experiences. Swami Mahtab Kak encouraged him in his *sādhanā*. Now Gurudeva's mind delved deep into his self and he became weary of the worldly activities. He spent more and more time with his master rather than in his father's workshop. He would study the *Gītā*

with his Guru and on returning home he would spend hours in his *pūjā* room in silence. He neglected the workshop and earned his father's ire. Naturally, he was caught between doubt and dejection. He expressed his helplessness to his Guru who consoled him and advised him to remain aware and spiritually absorbed even while he was busy with worldly affairs. He reassured him saying that he had already been blessed.

Gurudeva thereafter, remained absorbed in meditation all through the day and night.

He now wanted to verify his spiritual experiences through the scriptures. He fulfilled his desire by studying Sanskrit grammar for three years from Paṇḍit Maheshvar Razdan, who was the Chief Paṇḍit at the Kashmir Śaivism Research Institute.[1] With him he studied the most important scriptures of Trika according to the traditional methodology.

It was only then that in the year 1934 the Guru and disciple Sharika Devi moved into their new ashram. Life was now very intense and fulfilling. At five in the morning Gurudeva would call Sharika Devi to come and study. She would carry the *Śivastotrāvalī* and come to him with great enthusiasm. After studying for one hour she would sit in meditation at the feet of the master.

In 1940 he moved to his house in the city and observed silence for four months. He studied the *Tantrāloka* and continued his meditation following the traditional way. Gurudeva himself related the following experience. The year was 1940. While Swamiji was absorbed in deep meditation at 2 o'clock at night, with the God's grace he experienced enlightenment with the awakening of the six *cakras*. The *cakras* had a number of spokes. With the movement of the first *cakra*, the second, third, fourth, fifth and sixth started moving automatically. In the case of some *yogīs* the *cakra* in the forehead starts moving first and then the lower ones get activated. This state is described as the "demonical absorption" (*piśācāveśa*). Such a state is indicative of internal obstacles in the spiritual path. As a matter of fact, the opening of the six *cakras* starting with the *mūlādhāra* (the lowest) leads to the attainment of the eight worldly and spiritual yogic powers. In a moment of supreme bliss Gurudeva narrated the above-mentioned experience to Deviji and myself.

Often, when Gurudeva started observing silence, some relation or a close friend would die. In 1943, when Gurudeva started his practice of silence, a messenger arrived at 10 o'clock at night with the message that the revered master, Shri Mahtab Kak had taken his path towards the Supreme. When Deviji gave him the news, Gurudeva set out towards Ram Ashram on foot.[2] When he saw his great master lying lifeless he wept bitterly. All his Guru-brothern consoled him and asked him to prepare himself for the rituals performed at the time of death. Together with many learned Paṇḍits, Gurudeva carried his master's body to the cremation ground, while thousands of devotees sang devotional songs in presence of the Almighty and showered flowers. A band played music to celebrate the merging of the soul of a great saint with the lord, and thus the cremation rituals were performed. For eleven days there was the recitation of Śaiva scriptures

1. The Department which has brought out the texts of the tradition in the "Kashmir Series of Texts and Studies."

2. The distance is about 14 km.

and devotional songs under the guidance of the learned Śaiva Paṇḍits. Following that, every year on the second day of the dark fortnight in the month of Phālgun (according to the Hindu calendar), or according to the calendar on the 19 day of February Gurudeva would perform a *yajña* in the memory of his master. In this way he would show how one should have faith, love and devotion towards one's Guru.

In the year 1945, with the will of God, I too had to move and stay with my introspective sister Sharika Devi. People who tread the spiritual path are often those who have suffered in life and they then shun the worldly life to take refuge at the feet of saints. Such a devotee would be termed as imperfect. The perfect seeker of salvation is one who has acquired the grace of the lord through love and devotion towards the Supreme. Our Gurudeva and Sharika Devi were among those of the first category. I belong to the second class of devotees. My presence in the ashram brought a change in Gurudeva's daily life. Our compassionate master taught me the *Gītā* in Kashmiri. I would study during the day and at night I would translate it into Hindi. Gurudeva would ask us to sit in meditation with him from four to six in the morning.

In 1946 Gurudeva's mother fell ill. She was bedridden for two years. During this time Gurudeva looked after his mother and served her in every way. In 1948, on the seventh day of the dark fortnight in the month of Jyeṣṭha, she breathed her last in the ashram. Her body was taken to the city where she was cremated with all due rites. Being a worthy son he performed all the rituals pertaining to death in a devout manner. Exactly six months after his mother's death his father also suddenly passed away. Gurudeva performed the *śrāddha* for his parents for a whole year. Even though he was an enlightened saint, Gurudeva paid his debt to his parents in an exemplary manner.

After the death of his parents Gurudeva started living like a *yogī*. He would make Sharika Devi and me sit in meditation in his presence and then teach us the Śaiva scriptures.

From 1948, Dr Lilian Silburn, a French scholar of Sanskrit, used to come to Srinagar to study the Śaiva texts with Gurudeva. She continued to come year after year and studied the main texts which she translated into French. Jaideva Singh from Varanasi, a musicologist and also a Sanskrit scholar studied the *Pratyabhijñāhṛdayam*, an important text by Kṣemarāja with Swamiji. He translated the text into Hindi and English. In this way Gurudeva would be absorbed in meditation and God-consciousness and at the same time read and teach the Śaiva scriptures. Thus the atmosphere of the ashram became so charged that many *siddhas* and *yogī*s would congregate there.

India's former prime minister, Indira Gandhi, came to Gurudeva's ashram three times. Gurudeva was engaged in having the ashram cleaned when she came for the first time. As I looked down the lane outside the ashrama there were a number of policemen. I went and reported to Gurudeva. He told me to continue my chores and that no one would enter without his permission. In the meantime a policeman came up and informed Gurudeva that Indira Gandhi wished to see him. Swamiji had two chairs placed in the garden. I said to Indiraji: "You have come without prior information." She replied: "Does one come to a temple after getting permission?" Her answer

conveyed the essence of faith. When she came for the third time, Gurudeva asked her: "Are your bodyguards trustworthy?" She answered him that she trusted them completely. Then Gurudeva asked her: "Is Rajiv Gandhi politically capable?" She replied: "I have made him competent, the rest is in the hands of fate." Then Swamiji asked her: "We have made a Satsang Hall and we wish to inaugurate it in the winter. Will you come for the inauguration?" Indiraji answered that she would certainly come if she was still alive. We will recall that it was in the year 1984. Sharika Devi said to me in an anguished voice: "The star of her fate has set." Both Gurudeva and Sharika Devi knew that she would die in a few days. And fate so conspired that three days after she left the ashram she was assassinated by her bodyguards. Gurudeva was quite upset by the news.

We have witnessed many extraordinary states of our master. He always emphasised on awareness, and that one should be constantly immersed in the Divine. In the light of the *Vijñānabhairava* Swamiji stressed to watch the moment at the beginning and end of wakefulness and sleep. Great souls like Swamiji are sent to the world to uplift humanity. Our Gurudeva was indeed such a rare, realised being.

Our master was by nature pure and childlike. But he was also known for his anger. Established in awareness, he went about his daily chores. Through the senses of touch, speech and smell he extracted the honey of divine bliss of which his devotees had no knowledge. His vision was endless like the ocean. He could be hard like a stone and tender like the *śirīṣa* flower.[3] On the one hand he possessed the destructive powers of Lord Śiva, and on the other he was compassionate and the ultimate refuge like Lord Viṣṇu. He was calm and composed like the earth, but on the other hand he could get angry like Lord Rudra, the embodiment of the fire of death. But at the root of that anger was the desire to help his devotees. Verily, Gurudeva's nature was difficult like a tough mountain, and in order to understand him one had to traverse many thick forests and go through uneven valleys, confronting sometimes furious animals, at other times seeing the flow of a spring brimming with the unsullied comforting waters of compassion and purity. Truly, Gurudeva could be propitiated easily if one's heart was devout and pure. The famous scholar Paṇḍit Rameshvar Jha understood Gurudeva's true worth and his *gurustuti* (hymn in praise of the master) revealed the divine nature of Gurudeva in poetic form. The respected late Professor Jiyalal Kaul has also described Gurudeva's attributes in his poem.

I can only say that living at his feet for almost a lifetime I found Gurudeva an embodiment of the following *śloka* of the *Bhagavad-Gītā* (12.15):

yasmānn 'odvijate loko lokānn 'odvijate ca yaḥ |
harṣāmarṣa-bhayodvegair mukto yaḥ sa ca me priyaḥ | |

That man I love from whom the people do not shrink and who does not shrink from them, who is free from exaltation, fear, impatience, and excitement.[4]

I bow a million times to such a divine master.

3. The red *śirīṣa* flower has very soft petals and it is quoted in Sanskrit literature as the example of tenderness.

4. Translated by R.C. Zaehner.

5. In accordance with the *Rāmāyaṇa* describing the glory of Rāma.

Words fail to fully narrate Gurudeva's life. One could write a *Lakṣmaṇāyana*[5] — but it would be best to end this small account, hoping that it will give an idea of the immensity of his divine personality.[6]

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Prof. Raghu Vira
Vision and Contribution to Sanskrit Studies

Shashibala

Prof. Raghu Vira (son of Shri Munshi Ram and father of Prof. Lokesh Chandra) was dedicated with his heart and soul to unfolding the forgotten golden past of India. His passion for studying Sanskrit can be traced back to his school days, when as a young student, he was moved by an urge for cultural freedom. He used to go to a bookshop to read the *Rāmāyaṇa*, the *Mahābhārata*, *Nirukta* and *Gaṇaratna-mahodadhi*. He read most of the Sanskrit literature and grammar at this young age. When he was studying in DAV College, Lahore, he had a chance to read commentaries and critical editions by the European scholars. A seed was sown in his mind to discover the lost heritage of India from every part of Asian land. He had envisioned, garnered and laboured on remote grasslands, lands of ice, expanses of sand and vales of magical charms as a scholar pilgrim. He could rediscover ambience of Sanskrit spread almost all over the continent where it had become the basis of the cultures of various countries. Whatever he conceived was not dry bones of the past, but something vibrant infused with the life and spirit of Asia, which was once united under the Sanskritic culture. He studied, researched and wrote on a kaleidoscope of topics: Vedas, Brāhmaṇas, Sūtras, Upaniṣads, Smṛtis, six schools of philosophy, atomism, logic, grammar, phonetics, semantics, etymology, *sphoṭa-vāda*, *śunya-vāda*, *syād-vāda*, *yoga*, *bhakti* and *ahiṁsā*. While researching on the similarities of language, literature and thought of *Avesta* he discovered that it is closer to the Vedic than the classical Sanskrit and Prakrit. His research on the Arabic language brought to light how it is closer to Pali and Prakrit. Coconut in the Arabic is *nāragīl/nārajīl* and is derived from the Prakrit. Similarly, Indian system of medicine, astronomy, mathematics and literature were an inspiration for Iraq.

Prof. Raghu Vira transcended the barriers of areas of research. For him Sanskrit was to be studied with a wider perspective. In the beginning his main field of research was Vedic studies. He worked on Sanskrit language and literature, especially Nighaṇṭu or the science of formation of words. His edition of the Pippalāda Saṁhitā shows the high standards of his work. As an explorer into the massiveness of linguistic facts he surrendered his entire being to the joy that formed the words in the Vedas. His translations of Vedic hymns are wonderful examples of his views and understanding of the divine thoughts.

He went to the Netherlands to work under the guidance of a famous Vedic scholar Prof. Willem Caland to take the degree of the Doctor of Letters at Utrecht University. He worked on *Varāha Gṛhyasūtra* with ambitious intentions for edition of Vedic texts: Kapiṣṭhala-Kaṭha Saṁhitā, a text of *Yajurveda* (critically edited for the first time), the *Sāmaveda* of the Jaiminīyas, published for the first time in Lahore in 1938,

Varāha Gr̥hyasūtra, Varāha Śrautasūtra, Bharadvāja Śrautasūtra and a part of *Drāhyayaṇa Śrautasūtra*. He edited certain Śikṣā works, published charts with annotations of the Vedic sacrificial altars and manuscripts giving information on the Vedic schools. His Vedic mysticism is well known. The problem of recessions of the *R̥gveda* was unique to him. He discussed them at length. He wrote research papers on Sanskrit studies in Germany, the automatons of *Samarāṅgaṇa-sūtradhāra* of King Bhoja, and the phonetic *sūtras* of Pāṇini. In the Netherlands he championed the cause of organising Vedic studies and of establishing institutions for that purpose.

On returning back to India, he founded the International Academy of Indian Culture in Lahore, which was transferred to Nagpur and then to Delhi. He republished from the academy Vedic works which were no longer obtainable in India and the works of foreign scholars like Dr. J. M. van Gelder, an edition of the *Mānavaśrauta-sūtra*. He took up vigorously editing and interpreting Vedic and ritualistic texts. A number of Vedic texts were published through his *Journal of Vedic Studies*. He kindled many scholars with enthusiasm for the Vedic and Sanskrit studies introducing philological methods of the West.

He travelled to Russia and Mongolia in the north, then up to Bali, Java and Sumatra, Burma, Srilanka, Thailand, China, Siberia, Manchuria, and several European countries. His expeditions especially to Mongolia, Indonesia and China in search of Sanskrit texts achieved a signal success by securing a large amount of valuable material. He discovered, transliterated and published Sanskrit inscription of 1104 CE from Hsuen Wu in Loyang province in China. Loyang was a centre of studies and translation of Sanskrit texts. He collected Vedic, Purāṇic and Tāntric *mantras*, *ślokas* and *bījākṣaras*. His discovery of Gāyatrī mantra from Manchuria written in Manchurian, Chinese, Mongolian and Tibetan is excellent.

His scholarship was brilliant, both in vision and execution. Looking at the dimensions of his knowledge President Sukarno of Indonesia presented him a large number of Sanskrit manuscripts written on palm leaves and photocopies of those which could not be presented to him. Later he supplemented the collection with microfilms and photocopies from Holland. On coming back from his expedition to Indonesia he inspired his daughter and daughter-in-law to critically edit *Br̥haspati-tattva, Gaṇapati-tattva, Tattva-sang-hyang Mahājñāna, Ślokāntara* and *Vratiśāsana*. Thus for the first time in India, Sanskrit texts written by the Indonesians in Old Javanese were published by him. He transcribed, translated and published Sanskrit inscriptions discovered from outside India. One of them is a group of four inscriptions from Borneo by King Mulavarman. During his visit to Bali he discovered Sanskrit *ślokas* and *mantras* which are still recited there during daily prayers, rituals and ceremonies like *garbhadhāna* and *jātakarma*. He published lists of Indonesian texts on Mantra, Kalpaśāstra, Āgama, Nīti, Cosmology, Mysticism, Astrology, etc. inspiring the future scholars. With his all embracing points of view, Dr. Raghu Vira published the most important and invaluable works by eminent foreign scholars like J. Gonda's great book on Sanskrit in Indonesia.

Prof. Raghu Vira studied Lithuanian with

six other European languages. It is a special language closer to Sanskrit than all the other European languages. He produced a Sanskrit translation of Lithuaninan daina. He felt that a close correspondence of the two languages was not possible. Words and declensions ran parallel in the two languages, but in continuous text the proximity ceases and they stand in *sui generis*. His articles on Sanskrit element in Malay, similarities between Mongol, Sanskrit and Hindi, Sanskrit words in Persian language, a Sanskrit primer from Mongolia, and others open up new horizons to study contribution of Sanskrit to world cultures.

Publication of rare Sanskrit texts and their translations into Tibetan, Mongolian and Chinese languages is of immense value for the rediscovery of lost Sanskrit heritage. Prof. Raghu Vira ambitiously undertook publication of the Śatapiṭaka series, the series which includes unpublished works of Indo-Asian literatures. Not only the entire range of ancient Sanskrit literature of India but also the analogous Sanskrit literature of Sri Lanka, Burma, Indonesia, Thailand, Cambodia, Vietnam, various lands of Central Asia, China, Korea, Japan, Mongolia and Tibet has been included in this project. Dr. van Gulik's sumptuously illustrated monograph on the methods of Sanskrit study followed in China and Japan.

He went on an expedition to Mongolia and returned with microfilms of hundreds of important manuscripts. Later on collaborative research was carried on at the academy which became a great centre for Mongol studies. He discovered Pāṇini's grammar being recited in Mongolia. He compiled and published Mongol-Sanskrit dictionary with a Sanskrit-Mongol index and a Pentaglog dictionary of Buddhist terms in Sanskrit original followed in the Tibetan, Mongolian, Manchurian and Chinese translations. All the Mongolists know the value of this work. A very remarkable work is *Araji Booji*, thirteen stories of King Bhoja in Sanskrit, Mongolian and Hindi translations followed by a glossary, a Mongolian grammar.

Other important works are: *Mañjuśrīnama-saṅgiti* in Sanskrit, Mongolian, Tibetan and Chinese; Mongol-Tibetan edition of the *Kālacakra* and *Sekoddeśa*; Sanskrit-Tibetan-Mongol primer *Ali-kali-bījahāram*. Inspired by him a number of world renowned scholars worked on this area. *Tales of Vikramāditya* by charles R. Bawden, Mongol texts of Pañcarakṣa and Kālidāsa's *Meghadūta* by Penti Aalto were published by the Academy.

In 1955 he visited China, inner Mongolia, Manchuria and Siberia in search of kindered material and this mission was crowned with great success. He collected thousands of Sanskrit texts translated into Chinese, Mongolian and Tibetan languages, in the form of Tripiṭaka, Kanjur and Tanjur. Many of them are lost for ever in the history of Sanskrit literature. He wrote on the two versions of the *Rāmāyaṇa* in Chinese Tripiṭaka. He also wrote on *Rāmāyaṇa* in Thailand and Laos.

His initiation for compiling Tibetan-Sanskrit dictionary is a historical and monumental work enabling Tibetologists and Sanskritists to undertake researches. Among a long list of his researches is a comparative study of Sanskrit, Tibetan and Chinese translations of *Suvarṇa-bhāṣottama-sūtra*. He undertook transcription, reconstruction and translation of Sanskrit-Chinese dictionary, Fan

Fan yu, the first known lexicon of its kind dated CE 517, in collaboration with his disciple Chikyo Yamamoto from Japan in 1937. Translation of *Mahābhārata* into Japanese in collaboration with Prof. Suenaga was an extremely ambitious project.

Prof. Raghu Vira was fascinated by the literature of Laos which deals with inscriptions, poetry and romance, stories from *Pañcatantra*, judicial stories as case law on the legal codes, and comic stories like the horse poisoned by mushrooms. He found that legends and historical texts, theatre, extra-canonical and technical literature on grammar, rhetorics, lexicography, astrology, art of governance, etc. point to a vast literature of the Lava people which awaits to be studied in comparison with Sanskrit sources.

Prof. Dr. J. Filliozat applied to him the very terms in which a Sanskrit inscription on Cambodia refers to one of the greatest scholars this country has known:

śāstrārṇavama pibankṛtsanam stambhayan rāgabhūbhṛtam |
yaḥ sadā dakṣiṇācāraḥ kumbhayonirivāparaḥ | |

viśame'pi samā yasya loke lokopakariṇaḥ |
śuddhadhī gaganāruḍhaḥruciḥ śubhraruceriva | |

vidyayā vayasā vṛddhānupāsyānyānvipaścitaḥ |
tarkakāvyādisambhūtāmiddhabuddhimavāpa yaḥ | |

purāṇabhāratāśeṣaśaivavyākaraṇādiṣu |
śāstreṣu kuśalo yo'bhut tatkāraka iva svayam | |

Dr. Raghu Vira was called Abhinava Paṇini. He created a system of linguistic development providing an answer to the renaissance of India's languages. For him Sanskrit, the mother of Indian languages and also of most of the European languages, was the fittest fountain source for building up an independent progressive terminology for the world of science and all the branches of humanities. His English-Hindi dictionary was a step towards intellectual revolution. His deep knowledge of Sanskrit and penetrative grasp of the principles of Pāṇini's grammar enabled him to create several lacs of scientific and technical terms on the basis of about 600 *dhātu*s, 20 *pratyaya*s and 80 *upasarga*s. His dictionary is not only usable by the people speaking various Indian languages but for those whose languages have derived terms from Sanskrit in large numbers such as Sri Lanka, Burma, Thailand, Laos, Indonesia, Cambodia, etc.

With his profound knowledge of Sanskrit he described Tāntric seeds of wisdom, the *bīja*s for *japa* and continuous meditations which were the rarest gems of India. He wrote, "Let us possess them and then make gifts of them to the universe enveloped in the mist and smoke. Nurse them for weeks and months so that they sprout in your soul and provide it with shade and luscious fruit". He commented upon them bringing out their in-depth meanings.

Prof. Raghu was an energetic, exuberantly active, dedicated and imaginative man. He had a vision for advancement of Sanskrit studies, opening up libraries attached to temples, which could be centres of both: *dharmodaya* and *jñānodaya*, protection and preservation of manuscripts from various parts of the world, research on comparative linguistics and contribution of Sanskrit to the world culture and rediscovery of lost texts and their preservation and publication. He has opened up multidimensional avenues for reminding, reviving and re-establishing the past glory of Sanskrit. He will remain an inspiration for the Sanskritists for centuries to come.

M.M. Gopinath Kaviraj
(1887-1976)

Biswanath Bhattacharya

Mahamahopadhyaya Gopinath Kaviraj, who was destined to be the leading figure in the field of Indological studies and the spiritual quest of man, and brought glory to Varanasi, the age-old seat of traditional Sanskrit learning, came to this city as a student to Dr. Arthur Venis, the illustrious principal of the Government Sanskrit College, in 1910, at the age of 23 years. Since then till his death on 12 June 1976, he maintained and upheld the noblest tradition of Sanskrit scholarship marked by selfless dissemination of knowledge. To Kaviraj, knowledge stood for *parāvidyā* — supreme knowledge — which has no other objective than the realisation of the ultimate reality. Rooted in this conviction, this great scholar lived a saintly life of exemplary simplicity and kept his door open to all who cared to approach him.



His house was a true Āśrama of old, where permission was not a necessary precondition for admission. He symbolised the true Indian spirit of selfless devotion to knowledge that keeps one carefully away from all personal publicity and popular approbation, holding with Manu, that a brāhmaṇa should always shrink from celebrity as from poison [Manu II.162]. Such an ideal is rare to be found and so Gopinath Kaviraj would always remain an institution in himself.

I

Gopinath Kaviraj was born of a Bengali brāhmaṇa family on 7 September 1887 in the village Dharmai in the district of Dacca of the then East Bengal, now Bangladesh. His parents were Vaikunthanath and Sukhadasundari. Vaikunthanath died a premature death while studying in the M.A. class at the University of Calcutta, five months before the birth of his only child. Vaikunthanath belonged to the village Danya in the Tangail subdivision of the district of Mymensingh (Bangladesh). As a result, the orphan child, named Gopinath after the family deity, was brought up in the care of Kalachand Sanyal, a relation in another village, Kānthāliā, in the same subdivision of Tangail. Kalachand had no child of his own and took special fancy to young Gopinath whom he declared to be his heir. The young boy, however, could not inherit the property after the death of Kalachand due to the machinations of other crafty relations. As a result, the young Gopinath had to face financial stringency right from his childhood, which however, strengthened in him, a sense of self-reliance at the earliest phase of life.

Gopinath had his primary education up to the sixth standard in schools at Dhmrai and Kānthāliā villages, wherefrom he went to the city of Dacca and joined the Jubilee School. He studied there from the seventh to the tenth standard and passed the entrance examination in the first division from the University of Calcutta in 1905, at the age of 18. By this time, Gopinath fell a victim to malaria and had to take a year's leave from regular academic life.

Deteriorating health and financial stringency posed before him a serious problem. He found the climate of Bengal rather inclement to his poor constitution. At this juncture he came to know about the Maharaja's College, Jaipur. What impressed the young boy most was the information that no tuition fees were charged at the college. The fact that the dewan of the state was Sansar Chandra Sen and the principal of the college, was Sanjivan Ganguli — both natives of Bengal, Jaipur presented a grand solution to his problems and the young man set out for Jaipur, a city totally unknown and removed from his native place by nearly 1500 kilometers, in 1906.

Gopinath, however, was warmly received by two teachers of the college — Meghanad Bhattacharya, the younger brother of the famous Indologist, Mahamahopadhyaya Haraprasad Shastri and popularly known as Guruji Maharaj — the teacher of mathematics and Nabakrishna Roy, the teacher of English. He also met Sansar Chandra Sen, Dewan of the state and was assured of all necessary facilities. Gopinath almost immediately drew the appreciative attention of his teachers by his wide range of study and singular devotion. Nabakrishna Roy, the teacher of English and himself a poet of some note, was pleasantly surprised at the masterful explanation by Gopinath of a poem of Wordsworth entitled, "The world is too much with us". Here, he studied for four years and passed the B.A. examination in 1910 in the first class from the University of Allahabad to which Jaipur College college was affiliated.

Jaipur provided a great scope to the young inquirer to quench his thirst for knowledge. He was already introspective and a voracious reader. While in Dacca, he had taken to composing poems, which though lacked maturity were nonetheless expressive of the philosophic bent of mind. At Jaipur he found a greater scope for reading in the rich library of the Maharaja, and his favourite subjects were literature and mysticism. He studied almost all available works on mysticism and occultism along with the classes — Greek, French, German, Italian and Spanish, in translation. Gopinath was a serious student and believed in thoroughness. He would take notes and never permit anything to be forgotten. He trained his memory in such a way that he could always refer to all books read by him. His interest for philosophy took a definite shape at Jaipur which thus played a very important role in his life.

II

The final phase of Gopinath's education started at Varanasi. The young graduate came to this city in 1910 and met Dr. Arthur Venis, the principal of the Govt. Sanskrit College. Dr. Venis was impressed by his bright academic career and at his advice, Gopinath opted for group D, which consisted of ancient history, numismatics, epigraphy, etc. The principal asked him to study, in addition, Sanskrit at the Sanskrit wing. He asked him to read the *Bhāmatī* commentary on the Vedānta by himself but to attend the classes on Nyāya philosophy of Mahamahopadhyaya Vamacharan Bhattacharya, the famous *paṇḍit* who was the senior professor of Nyāya in the College. The principal granted him the Sadholal scholarship as well.

Gopinath took his residence at the locality named Devanathpura and started his postgraduate studies. He had to go twice to the college. Dr. Venis used to teach them epigraphy in the morning at his bungalow and he had to attend the classes of Prof. Norman in the afternoon, who taught German, French, Prakrit & Pali. Along with it, he attended the classes of Vamacharan Bhattacharya as well. He took the 5th year (M.A. previous) examination held at the Allahabad University in 1911. On account of a very serious strain due to walking twice daily to the college, more than 2 miles away from his residence, Gopinath fell ill and went to Calcutta after his

examination, for treatment. He then proceeded to Puri for a change and stayed there for some months and could return to Varanasi by January 1912 to resume his studies. He thus lost nearly 2 years before he could join the final year class. As a result, he became a class fellow of Acharya Narendra Deva, the famous socialist leader.

Dr. Venis, being acquainted with the difficulties of his favourite student, allotted him a room in the college hostel. Gopinath shifted to the hostel and again devoted himself to the studies. In the final examination he did brilliantly well. Dr. Venis and Prof. D.R. Bhandarkar conducted his viva voice examination and he passed the M.A. examination from the University of Allahabad in 1914, standing first in order of merit in the first class.

The result reached him at Nainital where he had gone in the summer. Dr Venis was also there, who asked his student to meet Munshi Madholal, the donor of the Sadholal scholarship, who also was at Nainital then, and express his gratitude. Almost simultaneously he received two telegrams, one from the authorities of the Lahore College and another from Sanjivan Ganguli, principal of the Maharaja's College, Jaipur asking him to join the Mayo College, at Ajmer. Gopinath naturally looked up to Dr. Venis for advice, who however, did not approve of his joining the college, but advised him to undertake research work in the field of Sanskrit studies for a few years more. He, however, assured him of an adequate scholarship.

Through the good offices of Dr. Venis, Gopinath was appointed as librarian of the newly founded manuscripts library of the Government Sanskrit College, Saraswati Bhawan, and started his career of research. The University of Allahabad opened a new department of post-Vedic studies under the headship of Dr. Venis. The classes of this department used to be held at Varanasi. Gopinath was also appointed in the department and engaged in tutorial and lecture classes for the postgraduate students at the Saraswati Bhawan.

He served the Saraswati Bhawan and as a librarian for six years (1914-1920) and then was appointed principal of the college after Dr. Ganganatha Jha, the previous incumbent, had relinquished his office. The first unsought honour came to him in 1934, when the Government of India conferred upon him the title of Mahamahopadhyaya in recognition of his valuable service in the field of traditional Sanskrit scholarship. After serving the institution as principal for 17 years, Gopinath voluntarily retired from service in 1937.

III

Varanasi gave Gopinath eminence and widespread recognition. As librarian of the Saraswati Bhawan, he introduced two series of publications which showcased his far sight and interest in Sanskritic research. His entire attention, by now, became steadily concentrated upon philosophy in general and obscure schools such as Yoga, Śaiva philosophy and Tantra in particular. At the same time, he started contacting the *sādhaka*s and *yogin*s in his quest for the practical aspect of the different esoteric ways of *sādhanā*. The stages of the development of his personality may be pointed out thus — a keen researcher, greatly gifted academician, a devoted seeker of truth and ultimately a spiritual guide.

The two series introduced were the *Princess of Wales Saraswati Bhawan Texts* and the *Princess of Wales Saraswati Bhawan Studies*. Gopinath was the editor of both. The first series was devoted to the publication of Sanskrit texts and the second to the critical studies of different systems and Indological issues.

In the texts series, Gopinath himself edited

among many others, the following important texts: *Kiraṇāvali Bhāskara, Kusumāñjali Bodhani, Rasasāra, Yoginihṛdaya-dīpikā* (2 parts), *Bhakticandrikā, Siddhāntaratna, Siddhasiddhānta saṁgraha, Tripurārahasya* (3 parts) and *Gorakṣasiddhāntasaṁgraha*. He utilised the rich collection of manuscripts at the Saraswati Bhawan and encouraged a group of Sanskrit scholars to undertake critical editions of important texts. Almost all the volumes had his valuable forewords.

The Bhawan Studies Series was planned by him as a periodical publication in which historical and critical assessments of important topics by eminent scholars were published. Dr. Ganganatha Jha, Batuk Nath Sharma, Col. G.A. Jacob, Nilkamal Bhattacharya, Dr. M.D. Shastri were some of the contributors. Gopinath himself contributed, by far the greatest number of research articles in these volumes. Up to 1930, some eight volumes were brought out in which some of his important contributions were: *The Viewpoints of Nyāya-Vaiśeṣika Philosophy, Nirmāṇa Kāya* (vol.1); *The System of Cakras according to Gorakṣanātha; Theism in Ancient India* (articles); *Some Aspects of Vīra-Śaiva Philosophy*, an English translation of the *Nyāyakusumāñjaliḥ*. (vol. II); *History and Bibliography of Nyāya-Vaiśeṣika Literature* (4 articles); *Some Aspects of the History and Doctrines of the Nathasiddhas* (vol. VI); *Some Variants in the Readings of the Vaiśeṣika Sūtras; The Date of Madhusūdana Sarasvati; Descrptive Notes on Sanskrit Manuscripts* (vol. VII). Thus, in the field of bringing out a regular series of invaluable books and research articles, on Indology, Gopinath proved to be as pioneer in the entire northern India.

Along with this academic work, Gopinath was also advancing on the way to spiritual realisation. His academic interests had brought him close to the doctrines of *sādhanā* followed by the Śaivas and the Nāthas. Incidentally, be was the first to bring to light the doctrines of the Siddhas and the Nāthas and a comprehensive bibliography of the Nyāya-Vaiśeṣika literature. He mastered both the northern and southern Śaivism — the monistic and dualistic systems respectively and found himself, temperamentally attuned to the monistic Śaiva philosophy of the Kashmir school. He started searching for a spiritual guide, the Guru.

Varanasi gave him the Guru he was looking for. Gopinath had started looking for one for a long time. While a student in the Government Sanskrit College, he was impressed by the profound scholarship of Śiva Rāmakiṅkara Yogatrayānanda (Shashi Sanyal) whose *Āryaśāstraparadīpa* had a great influence on him. Even before that, when he was a student in the school, he had come to know of the great *sādhaka* of Bengal, Lokanath Brahmachari of Baradi, from one of his teachers, Mathura Mohan Chakravarty (later, founder of the Shakti Aushadhalaya). He also had a great respect for Yogirāja Shyamacharan Lahiri of Varanasi and used not only to read whatever was available about the saints and *sādhaka*s all over the world but would run to meet the living seekers of truth and God. His search for the Guru found consummation in 1918, when he met Swami Vishuddhananda Paramahamsa, at whose feet he dedicated himself as a disciple. Since then he devoted himself to esoteric *sādhanā*. Unlike his Guru who used to demonstrate supernatural powers, Gopinath did never aspire to show yogic powers although he had full faith in the doctrine of yogic powers (*siddhis*).

That his *sādhanā* was successful could be felt by coming close to him. Here was a man endowed with mastery over so many branches of learning but without the least trace of egotism of pedantry. The strongest adherent to his own discipline, he had no sectarian bias and firmly believed in the truth that all the different paths lead to the same realisation of the ultimate reality. His basic faith

in spirituality as the essence of human life gave him an inimitable childlike simplicity that was quite baffling in relation to such an accomplished scholar. He was optimistic in faith and synthetic in approach. His vast range of study led him to an eminence where sectarian distinctions naturally wither away. That is why he could so easily maintain his views without coming into conflict with the orthodox schools, the Buddhists, the Jainas, the Christians or even the viewpoint of Islam.

Gopinath came into personal contact with Mātā Ānandamayī in 1928. Both realised the worth of either and the contact continued until his end came in the Āśrama of Mātā Ānandamayī. In addition, he had personal contact with many well-known *sādhakas* of whom Ram Thakur, Meher Baba, the Parsee saint, Sitaram Das Onkarnath, Swami Premanand Tirtha may be mentioned. Bhārataratna Bhagvan Das also had impressed him, whose work on theosophy drew his attention to that discipline, Dilip Kumar Roy, the well-known singer — disciple of Sri Aurobindo, also had personal relationship with Gopinath and some important letters were exchanged between them.

IV

In 1937, Gopinath voluntarily retired from the government service. This year was an important one in his life as in that very year his Guru, Swami Vishuddhananda breathed his last. Though all the disciples of the Guru wanted to put the mantle of the Guru on him, Gopinath resisted this attempt. He, however, took upon himself the responsibility to look after the Varanasi Ashram of his Guru, the Vishuddha kanaṇa, wherefrom he started the publication of a series in Bengali under the name, Viśuddha-Vāṇī. The series aimed at an exposition of the special discipline advocated by his Guru, Swami Vishuddhananda, and Gopinath was the chief contributor.

Retirement from service, for Gopinath, did not mean a retired life. He became more active in academic and spiritual matters. He continued to remain the fountainhead of inspiration for the researchers who flocked to him for guidance and insight. Gopinath suggested topics, helped prepare the synopsis, directed the attention of young researchers to the salient points of the problem and even taught them the texts. With his profound scholarship and original ideas, Gopinath proved to be the real guide of generations of research scholars who, however, were registered with formal supervisors in different universities, almost all over India. It was a unique selfless service of the noble savant to the cause of higher studies.

In addition to guiding research scholars, Gopinath held classes at his house and taught the texts particularly on Yoga, Śaivism and Tantra. If impressed by the sincerity of the enquirer, he would teach literary texts or elucidate the viewpoint of Abhinavagupta on literature or any other subject. Buddhistic philosophy was also one of his favourite subjects. With his original approach, his teachings invariably aroused keen thirst for knowledge.

Gopinath was associated with almost all the universities as an assessor of research work. It would be no exaggeration to say that all researches in Ideology, especially in the northern India, from the thirties up to the sixties happened to be directly or indirectly indebted to this great scholar.

His personal contribution to the scholarly world also went on unabated. He contributed articles in Bengali, Hindi, English and Sanskrit. *Uttarā*, *Ānandavārtā* and *Himādri* are the important Bengali periodicals wherein his articles were regularly published. His Hindi writing was mainly published in the *Kalyān* of Gorakhpur. He was associated with the publication of the special

issues of the *Kalyān*. On his suggestion special issues on Yoga, Sādhanā, etc. of the *Kalyān* were conceived, planned and published.

Along with all these activities, Gopinath must have been proceeding on with his personal spiritual *sādhanā* which was never made public. He was dumb about personal achievement which, however, was apparent on the shining face and endless compassion in his eyes.

V

By 1960, Gopinath fell seriously ill. Medical examination detected a cancerous growth in the rectal region and he was taken to the Tata Institute in Bombay for treatment. In 1961 he was operated upon by Dr. Burgess of the Tata Memorial Institute. The late Sri Prakasa, the then Governor of Maharashtra, personally looked after his treatment at the hospital. The operation was successful and Gopinath returned to Varanasi via Delhi, where he convalesced at the Ānandamayī Āshram.

In 1964, the Government of Uttar Pradesh decided to offer him full charge of the newly started Yoga-Tantra department at the Varanaseya Sanskrit Vishvavidyalaya, formerly the Government Sanskrit College. The education minister, Sri Kamalapati Tripathi personally came to him and requested him to accept the offer. He was allowed to work from his own house. Gopinath agreed and worked as the Head of the Department from 1964 to 1969. During his tenure as the head, an all-India conference on Tantra and Yoga was held and a new series of publications under the name the Yoga-Tantra Series was introduced in the Sanskrit University. In this series, he himself edited three volumes of Tantra texts: The *Luptāgamasaṁgrahaḥ* (Part I) — a collection of Āgamic texts that were lost, *Tantrasaṁgrahaḥ* — a collection of 18 Tantrik treatises in three volumes.

Gopinath had been severely shaken by the infliction of cancer and his health was gradually deteriorating. As a result, he relinquished the responsibility of the Yoga-Tantra department in 1969 and was prevailed upon by Mātā Ānandamayī to shift to her Āshram on the banks of the Ganges at Bhandaini locality. Gopinath submitted to the wishes of the 'mother' and became an inmate of the Āshram.

Here in this Āshram, he lived for nearly seven years (1969-76) under the personal care and supervision of Mātā Ānandamayī. Twice he had to be hospitalised at the Banaras Hindu University and since then was kept under constant medical care. His daughter and devotees always kept a watch on him. It was at this Āshram that the end finally came.

VI

The personal life of the great scholar was as simple and unostentatious as his public life. He was married early, at the age of thirteen, in 1900 to Kusumkamini, also from a well-known family of Sanskrit scholars of East Bengal. He had two children — a son, Jitendranath and a daughter Sudha. His family, consisted of, in addition to his wife and children, his mother who breathed her last at Varanasi in 1925. Gopinath lived in rented houses until in 1937 he shifted to his own newly built house at Sigra. Gopinath outlived his only son (a sad premature death) and wife and left behind him his widowed daughter, a grandson and two granddaughters.

Though a family man, Gopinath lived the life of a saint and despite bearing all responsibilities of family life, was never ruffled in the face of calamities. True to the ideal preached by the *Mahābhārata*, he accepted both adversity and prosperity with complete equanimity. His firm faith in the divine dispensation never flagged.

His house, like the *gurugṛhas* of the past,

provided shelter to a number of students and devotees whose material welfare was carefully looked after by him.

VII

To conclude, a reference need to be made to the many honours bestowed on this man who never hankered after them and the works that have been published in book-form. The list of books given here is not comprehensive but aims only to refer to some of the important ones only.

In English, *Aspects of Indian Thought* and *Bibliography of Nyaya-Vaisesika Literature* have been published respectively by the University of Burdwan and D.P. Chatterji, Calcutta.

In Hindi, the Bihar Rashtrabhasha Parishad has published *Bhāratīya Sanskriti aur Sādhanā* in 2 vols; *Tāntrik Vāṅmaya men Śākta Dṛṣṭi*; and *Tāntrik Sāhitya*, a bibliography of Tāntrik literature.

In Bengali a number of books have been published of which the following may be mentioned: *Bhāratīya Sādhanār Dhārā; Tantra O Āgama Śāstrer Digdarśana* — both published by the Sanskrit Collge, Calcutta. *Tāntrika Sādhanā O Siddhānta*, two volumes, published by the University of Burdwan. Different publishers published the following: *Śrī Kṛṣṇa Prasaṅga; Sādhudarśan O Satprasanga; Sāhitya-cintā; Patrāvali; Akhaṇḍa Mahāyoger Pathe; Svasaṁvedan* in 2 volumes and many other works.

Gopainath was awarded many honorary degrees, from all over the country, of which the following may be mentioned: Mahamahopadhyaya by the Government of India in 1934; D.Litt. by the universities of Allahabad, Delhi and Banaras; Padmavibhushan by the Government of India in 1964; Desikottama by the Visva-Bharati in 1975; Vachaspati by the Varanaseya Sanskrit University in 1976; Sarvatantra Sārvabhauma by the Sanskrit College, Calcutta, 1965; Sahitya Vachaspati by the Hindi Sahitya Sammelan, Prayag 1965.

He was awarded the Rabindranath plaque by the Asiatic Society of Bengal in 1975 and a medal by the same Society of Bombay in 1967. The Sahitya Akademi honoured him with a prize for his book in Hindi — *Tāntrik Vāṇmaya men Śākta Dṛṣṭi*. The Government of Uttar Pradesh presented him a special prize of Rs. 10,000/- for his work, *Tāntrik Sāhitya* in 1975.

A felicitation volume, *Ṛṣikalpanyāsa* was also presented to him by the All India Sanskrit Parishad, Lucknow, on the occasion of his eightieth birthday. A biography has also been written in Hindi and published by Dr. Bhagavati Prasad Singh of the University of Gorakhpur, under the title *Manishi ki Lokayatra*.

The biographical sketch presented here is naturally a bare narration of facts. We have seen how Gopinath faced a great many problems right from his childhood and in spite of them rose to an eminence covetable to all votaries of scholarship. He was successful in every phase of life — as a librarian, a principal, a teacher, a pioneer in Sanskritic research and as a man of profound scholarship. Although it is quite sufficient to mark him as one of the greatest personalities in the field of Indological studies, this was not all. Gopinath Kaviraj was all this and something more. That is why we prefer to class him as an institution.

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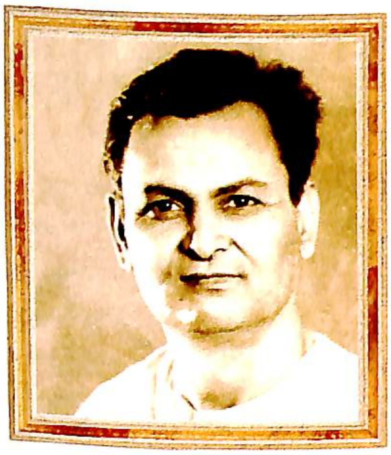
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'Mahapandit' Rahul Sankrityayan

Radhavallabh Tripathi

Rahul Sankrityayan has been one of the most remarkable personalities of the twentieth century. He is known as an outstanding novelist and short story writer in Hindi, a great scholar of Pali and Buddhism and a man of revolutionary spirit. He is known for his extraordinary contribution to the study of literary traditions in Sanskrit and Hindi. He is also known as an Indologist and Marxist theoretician and a creative writer as well as a unique multilingual person — well versed in several languages and dialects. Besides Hindi and Bhojpuri which he acquired as spoken languages, he learned Pali, Urdu, Persian, Arabic, Tamil, Kannada, Tibetan, Simhalese, French and Russian. He was a freedom fighter, a nationalist and besides producing works of scholarly nature also wrote books for common man. He wrote in six languages — Hindi, Sanskrit, Bhojpuri, Pali, Nepali and Tibetan. He devoted himself to the study of a number of religions and cultures. Rahul Sankrityayan had the rare distinction of being honoured with the tiltle 'Mahapandit' by the Kashi Pandit Sabha in 1930.



Rahul Sankrityayan was named as Kedarnath Pandey after his birth. His father Govardhan Pandey was a resident of village Kanaila, Mohammadabad in the district of Azamgarh (UP). Rahul Sankrityayan was born in his maternal grandfather's home in the village Pandaha in April, 1893. At this tender age he was greatly hurt by a sudden spell of deaths, that of his mother, maternal grandmother, sister and others.

The major part of his childhood was spent in his maternal grandfather's home. His education commenced in November 1898 at a madrasa called 'Rānī kī Sarāya' where he learnt Urdu. One of his uncles was a scholar of Sanskrit, and Rahul spent sometime in the village Bachawal which was situated in the district of Faizabad and got the elementary knowledge of Sanskrit from him.

After finishing his studies at 'Rānī kī Sarāya' Rahulji got himself admitted in Nizamabad Middle School in the district of Azamgarh. It was here that he developed special interest in history and geography. Overpowered by an urge to see the country and the places of historical interest, he ran away from home and roamed for some time as a vagabond. He had passed only the middle school examination at that time, and thereafter he did not get any opportunity of regular study in any educational institution till the end of his life. Thus, in 1910 he began the sequence of his continuous journeys and search for knowledge. He reached Calcutta where he learnt Bangla while moving from place to place in search of job. Thus, the major part of education and knowledge of different languages in future was to come to Rahul Sankrityayan through the experiences as a traveller.

Travelling from Haridwar, Rishikesh, Tehri, Dharas, Gangotri and Yamunotri he came to Kedarnath. The journey of the Himalayas made an immense impact on him. Subsequently he made several journeys to that region.

He was first married at the age of 11, with Ramdulari Devi. But he did not accept this matrimonial relationship. This was his first

revolt against society. He vowed not to enter within the boundary of Azamgarh district till the completion of fiftieth year of age. He acknowledged the injustice done to the girl who was married to him, but did not hold himself responsible for it. His relationship with his father became strained.

He was a traveller in the true sense of the term and whole of his life has been a saga of travelling. Almost whole of his life was a journey. It was a journey from one place to another place, from village to town and thence to big cities, from own country to alien countries, and also from Vaiṣṇava Dharma to Arya Samaj, Arya Samaj to Buddhism and from Buddhism to communism — an ever going journey which never stopped. In fact, roaming was the most important factor which influenced his entire creativity and thinking.

In 1911, returning from the Himalayas to Banaras, he started teaching English at Dayanand English School there. In the meantime the head priest of the monastery of Parasa in the district of Chapra (Saran) had come to Banaras in search of a competent disciple. The economic difficulties caused by teaching motivated Rahul Sankrityayan to go to Parasa. But more than the economic comfort the factor which made him take a decision in favour of Parasa, was that it was beyond the reach of the members of his family. In this way in 1912 for the first time Rahul Sankrityayan made a change in his appearance and arriving at the Parasa monastery became a *sādhu*. Now, instead of being addressed as Kedarnath Pandey he was called Sadhu Ramodar Das.

But Rahulji did not find any opportunity of acquiring knowledge at Parasa. He, therefore, started out on a journey of the holy places in the South and places associated with detachment.

In July 1913, leaving Parasa, Rahul Sankrityayan went to Asansol, Adara and Kharagpur and reached Puri. From there he went to Tirumalai as an ascetic and learnt Tamil language. Thereafter, he came to Tirumishi, stayed there for a few days and learnt Sanskrit from Sri Bhagawatacharya Sri Rangam. Hence he made a tour of Tirupati Balajee and Rameshwaram and in 1914 returned to Parasa again.

He was attracted to Arya Samaj these days and he undertook the journey to Agra, Lahore, Kurg, and other places from 1915 to 1919. In the meantime, due to reverence for Lord Buddha, he resolved to visit places related to his life and accordingly travelled through Lumbini, Kapilvastu, Sarnath, Nalanda, Bodh Gaya and other places in 1920.

In 1916, Rahul reached Lahore which was the hub of Arya Samaj, there he came in contact with Bhagavaddutta who was an enlightened scholar. Bhagavaddutta had changed the Lalchand Library of DAV College into a research centre. Here several books of history and geography published in different languages of India and Europe were available. Living in his company Rahulji learnt much. Then he travelled to Lucknow. Yashwant Nagar, Itawa, Muzaffar-nagar, Kakapi, Banaras, Rai Bareilly, Amethi, etc. for propagating the message of Arya Samaj.

In 1918, Rahul Sankrityayan rendered great service to the victims of plague with the assistance of the doctor of Pokharaya dispensary situated in the district of Kanpur. In the next ten years from 1916 to 1926 not only the journey of Rahulji's life but also his ideological journey was full of complexities. While preparing to be the missionary for Arya Samaj, Rahul Sankrityayan met Bhadanta Bodhananda, a follower of Buddhism and it was from here that he became inclined towards the study of Buddhism. While making tours for the propaganda of Arya Samaj whenever he received a call of Parasa's Mahantji, i.e. the head priest of Parasa Matha, he went there. In this way when he worked for Arya Samaj he used to act as Kedarnath, and when he came to Parasa he became Vaishnava Sadhu Ramudar Das, playing the dual roles. In the meantime, when he was inclined towards Buddhism after meeting with Bodhanandji, he started his

pilgrimage for the holy places of Buddhism in 1920. After reaching Kushinagar Rahulji's Arya Samaji ideas could not prevent his head, heart and hands from worshipping the big idol of Buddha in a reclining position.

Once a scuffle broke out between Rahul Sankrityayan and the priests of the temple of Goddess Kālī situated between Ayodhya and Faizabad when he protested against goat sacrifice there. At that time Babu Baldeo Prasad, the father of Acharya Narendra Deva and lawyer of Faizabad helped him greatly. Due to his conduct and influence Rahulji's outlook about Arya Samaj became positive. At that time Rahul Sankrityayan was 21 years old.

In 1919, when Rahul Sankrityayan witnessed the colonial martial law government in Lahore he entered the field of politics. Jalianwala Bagh massacre deeply moved him. He took part in non-cooperation movement led by Gandhiji.

The first phase of Rahulji's political activities commenced in 1921 and continued up to 1927. As he had taken a vow of not entering Azamgarh, he made Chapra district his field of work. In 1922, he was made the general secretary of Chapra district Congress Committee. He was also elected as a member of the All India Congress Committee. Putting his life in danger he had served the flood victims of Chapra.

In 1923, there was a division in the Congress due to the formation of Swaraj Party. Rahul Sankrityayan sided with Motilal Nehru and Deshbandhu Chitaranjan Das. In 1923 he had given a lecture in a public meeting organised by Bihar Pradesh Congress Committee paying his tribute to the martyrs of Chauri-Chaura episode. He was sentenced to imprisonment for two years for this lecture. He wrote his famous book *Bāisvīṁ sadī*, i.e. 'twenty-second century' in Hazaribagh prison.

In 1922, during the Conference of All India National Congress in Gaya, he tried very hard for returning the temple of Bodha Gaya to Buddhists. While doing works related to the Bodh Gaya temple Rahul Sankrityaya found himself quite close to Buddhism.

As Rahul Sankrityayan was actively involved in politics from 1921 to 1927 he could not journey on a regular basis, but when there was laxity in political activities during this period, the sequel of his journey abroad started out. The withdrawal of non-cooperation movement by Gandhiji after Chauri-Chaura event (5 February 1922) there was laxity in Indian politics and it was during this period that Rahul Sankrityayan went to Nepal, for the first time in 1923.

After distancing himself from politics for some time he returned to active politics again in 1938. By that time he had fully become a communist. He took part in peasants' movement in Chapra and was imprisoned again. He became a true leader of the peasants and fought against landlords. In 1939 Bihar Communist Party was formed and he became its member and remained a communist for his whole life. In 1940 (24-25 February) he took part in the mass meeting of peasants at Motihari where Swami Sahjanand Saraswati, Narendra Deva, Jai Prakash Narayan and others also delivered their lectures. In that very year Rahul Sankrityayan was elected the President of All India Kisan Sammelan, i.e. Peasants' Conference, scheduled to be held at Palasha in Andhra Pradesh, but was arrested on 15 March 1940 at Allahabad. He spent about two and a half years in Hazaribagh jail and at Devali camp. On 9 April 1943 he completed 50 years of his life and when the promise of not entering his own district Azamgarh was fulfilled, he went there with Nagarjun.

Meanwhile, attraction towards Buddhism and strong desire to study Pali literature had motivated Rahul to go to Sri Lanka in 1927. He went to Vidyalankar Vihar in Sri Lanka and remained there for nineteen months. He also served as Sanskrit teacher there. In 1930, in his second trip of Lanka, Sadhu Ramudar Das changed his countenance again. Endowed with

the *upsampada* he was converted into Buddhism as "Bhikkhū Rahul Sankrityayan".

Rahul Sankrityayan was inclined towards historical research during his stay in Sri Lanka. During this period he studied old writings, stone inscriptions, manuscripts and also visited historical places. In the meantime thinking about the possibility of preservation of the original Sanskrit books of Buddhism in Tibet he resolved to do research on them. In the course of his different tours in India and abroad Rahulji acquired knowledge of several lost Asian and Slavonic languages along with other languages.

The main objective of Rahulji's tour of Sri Lanka was to read the Buddhist scripture Pali Tripiṭakas with the Aṣṭakathās. In September 1928 the title of "Tripiṭakācārya" was conferred on him during his residence in Sri Lanka. He reached India for going to Nepal and Tibet. This time he travelled to several Buddhist centres in India again as a 'Tripiṭakācārya' an archaeologist and a historian.

It was here that he came to know of Buddhist Sanskrit texts available only in Tibetan versions. He decided to move to Tibet. His sojourn to the land of Tibet remained most adventurous of all his travels. From there he could bring a rich treasure of rare manuscripts. With his knowledge of Tibetan acquired there he restored a number of works from Bhot to Sanskrit.

In 1932 Rahulji embarked on a journey of Europe. In the course of this journey he observed the life of France, Germany and England. In fact his acquaintance with Buddhism and western scholars of Sanskrit language was the most important feature of his European tour. In 1935 he went to Russia for the first time and thereafter he travelled to the Soviet land thrice, i.e. in 1937, 1944 and 1962.

On account of his inclination towards free travelling and strong desire for the acquisition of knowledge Rahul saved himself from the illusory attraction of women, but his outlook changed during his Tibetan tour in 1926. In 1928 during his stay in Sri Lanka also the thought of marriage entered his mind. This idea of marriage was turned into a reality in 1938 when he got married for the second time at the age of 45. It so happened that during his visit to Russia he got introduced to Lola (Elena), the competent student of the Russian scholar Shchervatski and secretary of the department of the institute. This acquaintance changed a natural bond of attraction into permanent matrimonial relationship. Egore was the only offspring born of Rahul Sankrityayan and Lola. Due to the political situation in Russia, he had to leave his wife and son there itself.

Rahul Sankrityayan married a Nepali young girl named Kamala Pariyar on 23 December 1950. This was his third marriage. Before her marriage Kamala used to work as his personal secretry. It was due to the inspiration of Rahul Sankrityayan that starting her education from matriculation she also did research work in Hindi. Rahul Sankrityayan and Kamala were blessed with two children namely Jaya and Jeta. In consideration to the feelings of his third wife, he did not enter into correspondence with his Russian spouse and son and did not even reply to their letters.

In 1929 he embarked on a journey of Tibet for the objective of the study and research of Buddhist literature. He made a tour of Lhasa and Buddhist *vihāras* situated near it for about one year and thereafter returned to India. During this first Tibetan journey Rahulji had prepared hand-written copies of several ancient Buddhist religious texts. Along with these he came back with lots of books of Tibetan literature, several Tibetan films and several other things of archaeological importance. Subsequently Rahul Sankrityayan undertook three more journeys of Tibet in 1934, 1936 and 1938 respectively to accomplish his mission to recover the lost Buddhist texts.

His visit to Tibet was risky and clandestine. He remained there disguised as a Buddhist monk. He

made several trips to Tibet and every time drove back with a treasure of manuscripts. In one of the most adventurous trips from Tibet back to India Rahul Sankrityayan is reported to have employed twenty-two mules to bring back the loads of part of these materials, from Tibet to India.

In 1939, Rahul Sankrityayan became the member of the Communist Party and became wholly an atheist and follower of Marxist materialism. In 1958 he went on a tour of China and during 1958-61 on the post of Acharya in Sri Lanka. In 1958, he received Sahitya Academy Award for his book *Madhya Asia kā Itihāsa*.

In 1959 he shifted to Darjeeling leaving Mussorie upon the request of his wife. In the same year he became the head of the department of Sanskrit and Buddhist philosophy in the University of Sri Lanka. He remained on that post till the end of his life. On 26 January 1961 the Government of India conferred the title of Padma Vibhushan on him.

Towards the fag end of his life he went to Russia in 1962-63, for improvement of health, but returned in a state of ill-health and thus the journey of his life came to an end when he set out on his great journey on 14th day of April, 1963.

As Sadhu Ramudar Das he had seen a long dream in Sanskrit and had started writing an epic poem in Sanskrit as rendering of his vision in the dream. He could not complete this epic, but wrote a book *Bāisvīṅ Sadī* as a sequel to it. He maintained daily diaries in Sanskrit which were utilised fully while writing his autobiography. In spite of profound scholarship, he always wrote in a simple and lucid language. He wrote books of varied interests. He was aware of the limitations of Hindi literature and singularly made up the loss in no small measure.

Rahul's personality was as impressive and memorable as are his achievements. His published works include autobiography, biography, travelogue, sociology, history, philosophy, Buddhism, Tibetology, lexicography, grammar, textual editing, folklore, science, fiction, drama, essays, politics, and pamphleteering. He has authored more than 150 books and numerous articles in various periodicals. His published books include eleven novels and five volumes of his autobiography and sixteen biographies of various savants in Hindi; two collections of his plays in Bhojpuri, edition and translations of texts like *Dohakośa*, *Majjhimanikāya*, *Dhamampāda*, etc. *Volgā se Gaṅgā*, collection of his short stories in Hindi, has been translated in almost all major Indian languages and many foreign languages. Through the shrort stories of *Volgā se Gaṅgā*, Rahulji has presented history and development of world civilisation. The book begins from 6000 BCE and ends in 1942 CE with the description of the Quit India Movement. The book is remarkable for its historical elements interwoven with fiction. Rahulji has done memorable service to Sanskrit by his voluminous *Sanskrit Kāvyadhārā* — collection of readings from Sanskrit classics with translations. The selection also presents Sanskrit literature in a historical perspective. In the same way *Hindī Kāvyadhārā* is equally important for its presentation of readings from Hindi literature including Prākṛta and Apabhraṁśa. He is known by the wide range and profundity of his travelogues which elucidate the political and cultural histories of so many nations with an anthropological perspective.

Kashiprasad Jaisawal, a well-known historian and contemporary of Rahulji, had compared Rahul Sankrityayan to Buddha. He is in fact an example of a man from very modest background scaling the heights of Himalaya through extraordinary accomplishments.

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Prof. Charu Deva Shastri

Satyavrat Shastri

A rare combination of a great Sanskrit scholar, a gifted writer, a fluent orator, a reputed philanthropist and an eminent educationist, Prof. Charu Deva Shastri stands out among his contemporaries as one of the most remarkable personalities. His phenomenal grasp of Sanskrit grammar, especially of the Pāṇinian school, had earned him the coveted title, Abhinava-Pāṇini, from his numerous friends and admirers. It was the young spirit in his old body that impelled him to go in for his mighty project of the *Vyākaraṇa-candrodaya*, his *magnum opus*, at the age of 72. With his indefatigable energy, more of the spirit than of the body, he had been able to bring it to a successful completion in the year 1973, when he was 77 and more. The *Vyākaraṇacandrodaya* (a complete and comprehensive grammar of the Sanskrit language) now stands published in five volumes with a total of 2332 pages in print. This project over, he had started work on another project of a study of the Use and Functions of the Sanskrit prepositions, the *Upasargārthacandrikā*. It was a sight to see him, arranging the cards, preparing the press copy and reading the proofs. In his beautiful caligraphic handwriting he went on pouring on page after page his wisdom and learning born of half a century of intimate study of Sanskrit literature.



There is a well-known saying in Sanskrit:

अघटितघटितं घटयति सुघटितघटितानि दुर्घटीकुरुते।
विधिरेव तानि घटयति यानि पुमान्नैव चिन्तयति।।

Who could have imagined that the man who was destined to be one of India's greatest living exponents of the Pāṇinian school of Sanskrit grammar could come of a family having no tradition of learning, least of Sanskrit learning. His father, mother and sister were all illiterate. His elder brother had his schooling up to the middle standard. His younger brother could not go beyond the intermediate stage. Who could also have imagined that it would be only a chance accident in his life that would take him to Sanskrit weaning him away from Urdu and Persian in which he had developed interest in his earliest years. Had that accident not happened Shri Shastri would have been a scholar of Urdu and Persian today instead of being a scholar of Sanskrit.

Prof. Charu Deva Shastri was born to Shri Ram Krishna and Shrimati Bhagawanti Devi on May 8, 1896 at Ahiapur, a village in the Dasuya Tehsil of the District of Hoshiarpur, Punjab. Shri Shastri received his early education at the Anglo-Vernacular Middle School in the nearby village Tanda where the medium of instruction was Urdu. When in the 4th standard, he read selections from Sheikh Sādī's *Gulistan* and *Bostan* which were prescribed as compulsory texts at that time. The choice to the students to go in for either of the classical languages, Sanskrit and Persian, was given in the 7th standard. The Arya Samaj movement which aimed at the revival of Sanskrit and Indian culture was making its impact in the

country, especially in the Punjab during those days. Shri Shastri also came under that impact. He opted for Sanskrit. But unaccustomed as he was to it he could have no interest in it. One day he left the Sanskrit class and joined the Persian one, even without informing the Sanskrit teacher. The Persian teacher knowing his brilliance and sharpness — he was one of the best students in the school — warmly welcomed him. The Sanskrit teacher, Pandit Hari Ram, on coming to know of it, lodged a complaint with the headmaster. The headmaster, a devout Hindu, reprimanded him and asked him to go to the Sanskrit class. At first he would not agree. When, however, the second-master also asked him to do so he was reconciled and went to the Sanskrit class. The Sanskrit teacher, contrary to his expectations, did not utter even a word of reproach for him and received him with warmth and affection. This attitude of the teacher deeply touched the pupil and he felt very much penitent. He decided to work hard for Sanskrit and ultimately developed interest in it. This one incident changed the course of his life.

After passing the middle school examination from the school at Tanda, Shri Shastri came to Jullundur, a divisional town in Punjab and joined the S.D.A.S. High School there. After his schooling he joined the D.A.V. College, Lahore, and got the Master of Arts Degree with a First Class First, for which distinction he was awarded Gold medals. Earlier he had been awarded scholarships for obtaining distinction in Sanskrit in intermediate and B.A.

Shri Shastri entered service in 1921 in the D.A.V. College, Jullundur even before his M.A. result was out. Later, after a couple of months (by that time his result was out) he joined the D.A.V. College, Lahore, which he continued to serve till the partition of the country in 1947. He resumed work in the same college in 1948 when it was restarted at Ambala city (now in Haryana). He retired from service in 1951 at the age of 55. Later on, for 2 years he served the newly started Gandhi Memorial National College at Ambala Cantt. and for a year in the Panjab University Camp College at New Delhi.

Prof. Shastri had a happy married life. He was married to Smt. Ram Rakhi of Shrihargobindpur (Punjab) at the age of 18 when he was studying in the 9th class. He was a devoted husband, all too caring and loving his wife. He lost her on March 9, 1969.

Prof. Shastri had two children — one son and one daughter, both of whom are well settled in life. The daughter, Mrs. Usha, is married to Shri D.V. Kapoor, a civilian officer in the New Delhi Municipal Committee. The son, Dr. Satyavrat Shastri is former Professor and Head of the Department of Sanskrit at the University of Delhi and former Vice-chancellor, Sri Jagnnath Sanskrit University, Puri. Winner of the nation's highest literary honour, the Sahitya Akadami Award, he is a recipient of many more honours including the Jnanapith Sammān and the President's Certificate of Honour; he is a noted poet, critic and author.

Prof. Shastri's daughter-in-law, Mrs. Usha, is also a Sanskritist. Winner of many a gold medal and distinction and the President's Certificate of Honour, she was a senior lecturer in Sanskrit and the Vice principal in Kamala Nehru College, New Delhi.

Prof. Charu Dev Shastri was intensely humane at heart. He was out to help anybody in distress. As a more touching instance of his generosity may be mentioned the sale by him of his gold medals to raise money for a penniless friend in the grip of disease. He had created two endowments of Rs. 10000/- each with the Punjab and the Delhi universities for stipends for the best pass girl students in B.A. going in for M.A.

Sanskrit and for Sanskrit publications. He built a classroom in the middle school founded by him at his home village and a room in the hostel attached to the V.V.R.I. at Hoshiarpur. This money he saved out of his meagre income by denying himself even the barest minimum comforts of life. He had nothing to inherit by way of ancestral property. Coming of a very poor family he spent his earlier years in dire poverty. But for the scholarships he got in the school and the college and a few rupees which his elder brother, the late Shri Sahib Dayal, would send him now and then it would not have been possible for him to continue his studies.

Lack of proper facilities for school education at his native place, which had impelled him to go to the divisional town of Jullundur for high school education, prompted him to open a D.A.V. Middle School there in 1925. The school was raised to the high school level in 1944. For younger children he also started the Dayanand Model School and for girls a D.A.V. High School for girls. He had thus built up an educational complex at his birthplace, providing its people with facilities for education while showing him in a new light of an educationist interested in the spread of knowledge. An account of his services to the cause of education would not be complete if mention is not made here of the fact that for years he had been meeting the deficit in the budget of the D.A.V. school in his earlier years from his salary.

Shastriji's life had been a life of sincere dedication to the pursuit of knowledge. Apart from Sanskrit he knew Hindi, Punjabi and Marathi among the Indian languages and German, French and Russian among the foreign. Most of these languages he had picked up after retirement. He was a true believer in the dictum *"ajarāmaravatprājño vidyāmarthaṁ ca cintayet"*. He Passed the B.A. (German) examination of the Panjab University at the age of 59.

Among the other accomplishments of Prof. Shastri was his knowledge of the classical Indian music which he learnt systematically in his earlier years. He had a melodious voice and used to sing delightfully well.

One of the unique features of Prof. Shastri's life had been his self-acquired knowledge of Sanskrit grammar after the traditional method. He had studied Sanskrit only in school and college. It is his interest in it that took him deeper into it. He acquired more intimate knowledge of it only by self-study. The Shastri examination of the university he passed in 1922 when he was already in service. It were the *saṁskāra*s of his previous births which were probably responsible for his acquiring proficiency in Sanskrit, its idiom and grammar rarely attained by others. It were these very *saṁskāra*s which were probably responsible for a unique event in his career. Even when he was studying in the intermediate he had prepared and published a Sanskrit translation of Principal Apte's 'Progressive Translation Exercises, Part I'.

Prof. Shastri won national recognition for his valuable contributions to Sanskrit. He was awarded the title of Vidya-vachaspati at the Golden Jubilee Session of the All India Sanskrit Sahitya Sammelan in 1965 by Dr. S. Radhakrishnan, the then President of India. In 1971, the President of India awarded him a Certificate of Honour.

Shastriji blended his scholarship with rare modesty. He wore his scholarship with utmost ease. Simple living and high thinking constituted the bedrock of his life. Mundane needs could never overpower him. Even at the crest of his glory, he was living at Ambala in a tiny hamlet, almost like a recluse with few amenities of life. This self-denial had fashioned him into a *ṛṣi* , a way of life fully worthy of a scholar so deeply merged into the ancient lore of the country.

By dint of his great contributions in the field of Sanskrit grammar to which a detailed reference shall be made below, he carved out a place of pride for himself in the glorious line of the great grammarians of the language. His contribution to the arena of Sanskrit literature, in a limited range though, is also of great value. He edited a few Sanskrit dramas, and his editions of them are notable not only for the careful presentation of the text but also for its exposition with a thoroughly critical approach. His creative writings in Sanskrit, though very much limited in quantity and restricted in scope, are highly excellent in quality.

Annotated Editions and Creative and Critical Works of Pt. Charu Deva Shastri

1. *Vikramorvarśīya*, edited with Kāṭayavema's comm. (AD 1400), and with extracts from the commentary of Raṅga-nātha and grammatical explanations from Mallinātha and others, Lahore, 1929.
2. *Gāndhīcarita*, the life-story of Mahatma Gandhi, Lahore, 1930.
3. *Mālavikāgnimitra*, edited with extracts from the commentaries of Kāṭayavema and Nīlakaṇṭha, Lahore, 1933.
4. *Vākyapadīya, Brahmakāṇḍa*, edited together with Bhartṛhari's own *vṛtti* and Vṛṣabhadeva's gloss on it, Lahore, 1934. (A part (pp. 1-96) of the second (*Vākya-*) *kāṇḍa* was also published later, but no detail of it is available except a brief reference to it in the *Vākyapadīya*, ed. K.V. Abhyankar and V.P. Limaye, Poona, 1965, *intro.*, p. xi.).
5. *Kundamālā* of Diṅnāga, edited under the Tutorial Sanskrit Play Series, Lahore, 1937.
6. *A Manual of Sanskrit Translation*, Lahore, 1939.
7. *Anuvādakalā*, a Hindi version of the above book, Varanasi, 1950 (second edition, 1956).
8. *Prastāvataraṅgiṇī*, a collection of essays, Varanasi, 1951 (second edition, 1963).
9. *Śabdāpaśabdaviveka*, Jullundur, 1954.
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11. *Mahābhāṣya, Āhnika*s I-III, with Hindi exposition, Delhi, 1962.
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Mahamahopadhyaya Prof. S. Kuppuswami Sastri[1]

V. Raghavan

The late Professor (Kuppuswami Sastri) was born on 15 December 1880 in the village of Ganapati Agraharam on the banks of the river Kāverī in the Tanjore district; the banks along which Paramahaṁsas like Sadāśiva Brahmendra roamed about.

In 1896, he passed the matriculation examination and thereafter graduated from the S.P.G. College at Tanjore in 1900, with Philosophy as his special subject. He then entered the Revenue Board as a clerk on the salary of Rs. 25 a month, but after six months resigned from this job; the only subordinate job in his life, as he was not granted leave to rush to the bedside of his ailing mother. The mother survived him ultimately and passed away six months after the professor himself passed away; but the resignation from the job was a significant episode in his life.



Seeking an independent life, he studied Law at Madras and Trivandrum, all the time continuing his Śāstric studies, but without qualifying as a lawyer, he became a Master of Arts in 1905.

Once at Mylapore, Madras, he was giving some religious discourses, and the easy mastery with which this youngman was handling the advanced Advaitic polemical texts, brought him into contact with the late V. Krishnaswami Ayyar, the founder of the Madras Sanskrit College. It did not take long for the young gentleman to demonstrate his scholarly reputation and convince Sri V. Krishnaswami Ayyar, who, by appointing him as the first principal of his Sanskrit College, discovered Sri S. Kuppuswami Sastrigal to the world of Sanskrit literature. It was in the years 1906-10 when he was principal of the Sanskrit College at Mylapore that some of the eminent *paṇḍit*s of the present times, who became *Mahamahopadhyayas*, were his students.

He was next to take charge of the principalship of the Tiruvayyāru Sanskrit College soon after the government raised its status to that of a college. Here again, in the years 1910-14, his teaching gave to the world of Sanskrit scholarship a set of distinguished *paṇḍit*s.

In 1912, he was called upon to act in the leave vacancy of the late Prof. M. Rangacharya, as Professor of Sanskrit in the Presidency College, Madras. When Prof. Rangacharya retired subsequently, Sri Kuppuswami Sastri became the permanent Professor of Sanskrit and Comparative Philology at the Presidency College, and Curator of the Madras Government Oriental Manuscript Library; a position which he relinquished only in 1935, when his official retirement happened. Then after a period of Honorary Professorship at the Annamalai University, the professor returned to his village, where he passed away in September 1943, at the age of 64.

During his life as professor of Sanskrit, he was a member of the Senate and the Academic Council and the President of the Boards of Studies

1. From the obituary by the writer in the *New Indian Antiquary*, April, 1944. Reproduced here from the author's book *A Primer of Indian Logic* According to Annambhaṭṭa's *Tarkasaṁgraha*, Mylapore, Chennai: 1998. Suitably modified by Shashiprabha Kumar.

and Examiners in the Madras University. He was a member of the Court of the Banaras Hindu University, and was connected as an examiner with the most of the Indian universities. His legal training and Mīmāṁsā scholarship stood him in good stead in the deliberations of the Madras University bodies, where his amendments, constructive criticisms and corrections to the wordings of Resolutions contributed to the building up of the Regulations and Statutes of the university. He fashioned the Sanskrit Honours Syllabus, the Śiromaṇi course of study on the traditional lines, and the Oriental Titles in the Madras University. He organised the three years' Honours Course in Sanskrit with provision for the study of all the Śāstras by rotation, together with a special course in Comparative Philology of the Indo-Germanic languages with special reference to Sanskrit. He developed an intense love for linguistics, a subject in which he equipped himself in emulating with his colleague, the English professor in the Presidency College, Mark Hunter. This honours department produced many noteworthy scholars who later occupied important places in the educational, intellectual, cultural, and administrative spheres in and outside Madras.

Through the B.O.L. and M.O.L. degrees, he provided op-portunities for those with traditional training and diplomas to come in line with modern degree-holders.

Prof. Kuppuswami Sastri brought into being through the Sanskrit colleges and Honours Department of the Presidency College and the Madras University, a School of South Indian Research, and through this school brought into vogue, the teaching of higher and more ancient classics in the different Śāstras like the *Dhvanyāloka*, the *Kusumāñjali* and the *Nyāyabhāṣya*; his curatorship of the Government Mss. Library resulted in the collection of numerous rare works, some of which he himself helped his students to publish or work upon, as for instance the *Brahmasiddhi* of Maṇḍana which he himself edited, works of the Prābhākara school of Mīmāṁsā and the *Śṛṅgāra Prakāśa* of Bhoja. He assisted actively in the establishment of the Oriental Research Institute of the Madras University. For the publication of the research works turned out through all these concerned agencies, he founded and edited the *Journal of Oriental Research*, Chennai, and started the Madras Oriental Series.

With his minute and accurate grip of erudite Śāstric texts, the professor combined a remarkable and keen love and enthusiasm for poetry and drama. For the preservation of popular interest in Sanskrit, he along with friends and colleagues started and conducted the Madras Sanskrit Academy. He actively encouraged the Sanskrit students of the Presidency College to stage Sanskrit dramas and would attend rehearsals and offer his valued suggestions.

The professor was a real great teacher, who loved teaching, more than taking to leisure for himself to write books; he loved his pupils and gave away his best to them; he spent hours together reconstructing broken manuscript-lines for his students' editions of texts, not to mention the time he gave to the works produced by other scholars and submitted to him for suggestions and corrections. As a class teacher he followed the method of spending additional time to broadbase and lay well the foundation, and equip the students for self-tuition in the later stages. He never felt tired of repeating again and again for the benefit of a weak student. His heart was generous, and never exclusive; even to the scholars, who were not his students, he did not hesitate to render assistance. Satisfied with some good aspect of work, he had the depth of personality to forgive or forget the failures in those who came to him. Though the one who held fast to the standards of intellectual honesty and high academic quality, he did not refuse his help as a scholar even to those who did not care much for such great ideals.

When the government called for his

certificates for appointing him to the then coveted cadre of I.E.S., he replied that his 'students' were his certificate.

He played a leading role and presided over some of the sections from the very inception of the All-India Oriental Conference as also in the Indian Philosophical Congress; in the well-known Kāñcīpuram Pariṣat, and the Advaita Sabha of south India. He presided over the All India Sanskrit Conference in Calcutta. He was the "Vidyāvācaspati" of the Bhārata Dharma Mahāmaṇḍala, "Darśana Kalānidhi" of H.H. Sri Sankaracharya Swamigal of Kanchi Kāmakoṭi Pīṭha, the "Kulapati" of H.H. the Sankaracharya of Govardhan (Puri) Mutt, and an "I.E.S." officer and "Mahāmahopādhyāya" of the Government of India.

Besides his class-teaching, the professor undertook to deliver, under the auspices of the Madras University, long courses of lectures on all the Śāstras, which formed the formative forces in the building up of his school of research in this part of the country. The following repersent his lecture works:

1913 20 lectures on Hindu Philosophy with special reference to Nyāya and Vaiśeṣika.

1918 20 lectures on Indian Epistemology.

1919 20 lectures on Methods and Materials of Literary Criticism in Sanskrit.

Another course on Indian Theism.

1927 Philosophy and Exegetics of the Mīmāṁsā System.

1928 "Sentence-split, Beginning and End" (Vākyabheda, Upakrama and Upasaṁhāra) (Mīmāṁsā)

1929 Thought-measuring Devices in Indian Dialectics (Navya Nyāya)

1931 Highways and Byways of Literary Criticism (Annamalai University).

1940 Compromise in the History of Vedānta (Madras University).

The late professor undertook not only to rewrite for publication in book form all his lectures in the Madras University, but also to write some works on Sanskrit Philology, Philosophy of Grammar, Mīmāṁsā, etc. but he could never do any of these items of writing work. The following represent his books, written or edited:

1. Nearly 66 volumes of Descriptive Catalogue of the Madras Government Oriental Manuscript Library.
2. *Padyacūḍāmaṇi*, jointly edited. Madras Government Oriental Manuscript Library.
3. *Vīṇāvāsavadatta* (*Journal of Oriental Research*, Madras, jointly edited).
4. *Vibhramaviveka* of Maṇḍana (*Journal of Oriental Research*, Madras, jointly edited).
5. *A Primer of Indian Logic* (3 edns. Kuppuswami Sastri Research Institute)
6. *Brahmasiddhi* of Maṇḍana with Śaṅkhapāṇi's commentary with elaborate Introduction (Madras Government Oriental Manuscripts Library)
7. *Dhvanyāloka*, with *Locana, Kaumudī and Upalocana* (the last by himself), Uddyota I, Issued by the Kuppuswami Sastri Research Institute.

His edition of part of the *Adhvaramīmāṁsā-kutūhalavṛtti* and some volumes of the Complete Works of Śaṁkara Series of the Vani Vilas Press, Srirangam, may also be mentioned.

No other Sanskritist of south India and few of the rest of India combined an all-round traditional Pāṇḍitya, both in Śāstra and Sāhitya, in such measure with modern shcolarship; and surely no single Sanskritist contributed so largely to the cause of Sanskrit learning and education in the Madras Presidency as the late Professor, Mr. S. Kuppuswami Sastri did in his lifetime.

Anundoram Borooah

Radhavallabh Tripathi

Anundoram Borooah (1840-1889) was a prodigy of intellect. He was a scholar of Sanskrit and an administrator of exceptional standing under the Indian Civil Service (ICS). He lived only for 38 years 8 months, and within this short span of life, he became a man of world fame.

He was the first Assamese to graduate from any university, the first Assamese to become a Barrister-at-Law, the first Assamese to join the administrative service under the ICS. Satyendranath Tagore had been the first Indian to join the I.C.S. Just one year ahead of Anundoram Borooah, Surendranath, Bihari Lal and Romesh Chunder passed the first and final I.C.S. Examinations. Anundoram Borooah was the fifth Indian to join this coveted rank. But he was the first Indian to become the administrative head of an entire district under the British rule.



He was an exceptionally brilliant student and through open competition secured the state overseas scholarship of Rs. 200/- per year, tenable for 3 years and also the Gilchrist scholarship of Rs. 100/- per year tenable for 5 years. H. Woodrow, M.A., who has been a D.P.I. of Bengal, was a great admirer of his talents and it was with him that young Anundoram left for England in 1869. Later on, he was also introduced to Lord Mayo, the then viceroy and governor general of India by H. Woodrow.

Anundoram joined the graduate programme in science in London University and the course of Law in the Middle Temple simultaneously. He passed the I.C.S. examination in 1870 and was called to the Bar in the subsequent year. Due to his preoccupation with the preparations for the I.C.S. final examination he could not sit for the B.Sc. examination of the London University.

Amongst the 369 competitors in the I.C.S. examination held in April, 1870, Anundoram secured the 38th position with highest marks in Sanskrit and fourth highest marks in mathematics. In the final I.C.S. examination in 1872 he secured the seventh position. He received prizes in special examinations in Sanskrit and Bengali.

During this stay in England for three years, Anundoram came into contact with such great Sanskritists like Goldstucker and Max Müller.

After coming back from England in 1872, Anundoram started his career as an assistant commissioner of Sibsagar, a small town in upper Assam. He did not agree to perform a *prāyaścitta* for undertaking the voyage. He also refused to marry. His father was deeply hurt by these decisions of Anundoram.

During this time he had started working on the project of his English-Sanskrit dictionary.

Borooah served as a civil administrator for more than 14 years, between 1874 and 1889, during which he was transferred 14 times. He

was posted in various districts and sub-divisional headquarters of Bengal. He proved to be a very successful administrator and also carried on his fruitful enterprises as a scholar. He visited British Museum library and the Bodelein Library for references and consultations in 1883.

He authored and published the following books within the very brief spell of his life

1. *The Practical English-Sanskrit Dictionary* in three volumes (1877-80)
2. *Mahāvīracarita*: edited with a self-composed Sanskrit commentary (1877)
3. *A Companion to Undergraduate Sanskrit Reading* (1887)
4. *Sarasvatīkaṇṭhābharaṇa* (edited) of Bhoja
5. *Nānārthasaṁgraha* or *Amarakośa* (edited)
6. *Bhavabhūti and his Place in Sanskrit Literature* (1878)
7. *Ancient Geography of India*
8. *Nāmaliṅgānuśāsana* (edited)
9. *Higher Sanskrit Grammar* (1881)

All these works were written by him while he was working as SDO, magistrate or commissioner at small places of Assam like Ranigunge, Bishnupur, Khulna, Jahanabad or Dinajpur while duly performing his administrative responsibilities.

The Practical English-Sanskrit Dictionary came after a quarter of a century of the publications of *English-Sanskrit Dictionary* by Monier Williams. Its utility is proved by the fact that V.S. Apte who published his *Sanskrit-English Dictionary* has acknowledged his indebtedness to Anundoram Borooah and found it far better than Monier Williams's work. Reviewing Borooah's Dictionary in *Academy* (13th August, 1881), Max Müller had written — '. . . it would be almost impossible for a European Sanskrit scholar to undertake such a work and carry it through successfully. . . . Anundoram Borooah's work is most creditable." J.S. Speijer was considerably helped in preparing his *Sanskrit Syntax* (1879) by Anundoram Borooah's *Higher Sanskrit Grammar* and he found Borooah's grammar 'a very important contribution'. Borooah's was one of the pioneers for discovering the original names of various places, rivers, mountains and cities of ancient India when he worked for his *Ancient Geography of India*. Borooah wrote his *Jānakīrāmabhāṣyam* — a commentary on the *Mahāvīracaritam* of Bhavabhūti when no other Sanskrit commentary on this play was available. *Jānakīrāmabhāṣyam* is a classic example of the excellence of a traditional Sanskrit-*ṭīkā*.

For preparing the critical edition of *Nānārthasaṁgraha* or *Amarakośa*, Borooah had collated as many as 31 manuscripts and had gone through several commentaries like *Padacandrikā*, *Tantra*, *Padamājarī*, *Mugdhabodhinī*, *Tarkasarvasva*, *Amarapañjikā*, *Śabdārthasarvasva* and profusely quoted these.

Against the tremendous resistance to female education, he established a school for girls at Noakhali where Pundit Annadacharan Tarkachudamani was appointed as headmaster. He was supported by social reformers like Madan Mohan Tarkalankara and Ishwar Chandra Vidyasagar.

Reference

Anundoram Borooah : Mukunda Madhav Sharma, Anundoram Borooah Institute of Language, Art and Culture, Guwahati, 1992.

Prof. Krishna Kanta Handiqui

Mukund Madhab Sharma

Professor Handiqui was born at Jorhat, in upper Assam in July 1898, in an aristocratic Ahom family of traditional administrators connected with the Ahom monarchs of the medieval Assam, who ruled over the kingdom of Assam for 600 years at a stretch till 1826, when the kingdom got annexed to the territory under the sway of the East India Company. Krishna Kanta was the eldest son of his parents Radha Kanta Handikai and Narayani Handikai.



Handiqui got a first class in B.A. Honours in Sanskrit, securing the Prasanna Kumar Sarbadhikari gold medal as a student of Calcutta Sanskrit College in 1917 at the age of 19, and a first class in M.A. Sanskrit of Calcutta University with special papers on Vedic literature in 1919. It may be noted that Vedic literature is the most traditional element among what we have in Sanskrit as a whole. In the M.A. class Handiqui had the privilege of studying as the only student of the Vedic group in that batch under the great scholar Mahamahopadhyaya Sitarama Shastri. The Mahamahopadhyaya hailed from Maharashtra; he had only traditional education and he used to teach only through the medium of Sanskrit. He had shaven head with a pigtail, and he used to put on only a *dhotī* and a *chaddar* for his dress and nothing else. With this thoroughly classical and traditional background, Handiqui proceeded to England in 1920 and did his M.A. at the Oxford University with honours in modern history in 1923. He then spent four more years in France and Germany, and during his seven years' stay in Europe he studied and learnt many a language like Latin, Greek, French, German, Russian, Italian and Spanish. Instead of going for any higher academic degrees he considered it worthwhile to learn as much of the European literature and as many of the European languages as he could, and as a result of this love for learning languages, Professor Handiqui had the distinction of knowing as many as 13 languages including his mother tongue, the Assamese. Thanks to his well-meaning and well-to-do father, Krishna Kanta, never had any financial stringency. Yet, during his long stay in Europe, he remained so much engrossed in his studies, so much busy in his movement from one library to another that he did not find any time to enjoy the ordinary pleasures of the Western life, nor did he have any taste for the colourful luxuries of life.

In 1927 Handiqui came back to Assam with a huge personal collection of books, purchased during his stay in Europe. Within one year of his return from abroad Handiqui got married to Hemalata, and for three years up to 1930, he

looked after the management of the family Tea Estate located at Tirual near Jorhat. To be the owner of a Tea Estate means belonging to the most affluent strata of the Assamese society. Handiqui paid full attention to his managerial assignment as well. From 1930 to 1948 he served as the founder Principal and Senior Professor of History of the Jorhat Jagannath Borooah College. From 1948 to 1957 Handiqui served as the founder Vice-chancellor of the Gauhati University. Prof. Handiqui must be reckoned as one of the foremost educationists of India, because, as the founder Principal of the J.B. College, which was the first non-government degree college of the entire North-East region of India, he gave this nascent institution a very firm footing. As the founder Vice-chancellor of the University of Gauhati, the oldest university in the entire North-East region of India, he played the role in such a way that this institution also grew up from strength to strength. Subsequently in 1962 he started the Hemalata Handiqui Memorial Institute, a higher secondary English medium school with his innovative and constructive ideas, and a donation of more than Rs. 5 lakh. This institution is also enjoying a high degree of reputation as an ideal institute. After retiring from Gauhati University as vice-chancellor in 1957 Prof. Handiqui stayed on in Jorhat, being fully preoccupied with his literary activities till he left for his heavenly abode on 7 June 1982.

Handiqui as a Scholar

To make a short survey of his contributions to the field of letters we have to mention the three of his monumental works, viz. the English translation of Śrīharṣa's *Naiṣadhacarita*, *Yaśastilaka and Indian Culture*, and the English translation of Pravarasena's *Setubandha*. Besides these Prof. Handiqui wrote 31 learned articles on various aspects of Assamese, Sanskrit and European literature for such standard journals like the *Indian Antiquary* and the *Indian Historical Quarterly*. He also wrote Forewords for some half a dozen learned works of other authors. We have also to take note of fifteen Book Reviews published in the *Oriental Literary Digest*, published from Poona in 1937 and 1938.

(1) The translation of *Naiṣadhacarita*, published in 1934 as the first ever English translation, immediately made him known to the whole world. The second and third editions were published by Deccan College, Poona, in 1956 and 1965. *Naiṣadhacarita* of Śrīharṣa in 22 cantos is the toughest of all the Sanskrit epics. It is so full of intellectual references and its diction is so difficult, that it is called "a medicine for the learned" — *naiṣadhaṁ vidvad auṣadham*, as the saying goes.

(2) Regarding the second monumental work *Yaśastilaka and Indian Culture*, we would like to quote the following passage from an article written by Abdus Sattar, Handiqui's biographer (in *K.K. Handiqui Felicitation Volume*, 1983, ed. by the present author, pp. 25f):

> The Sanskrit work *Yaśastilaka* was originally written in prose and verse by Somadeva in the tenth century dealing with aspects of Jainism and Indian thought and culture. Prof. Handiqui's book was published in the year 1949 by Jaina Saṁskṛti Saṁrakṣaka Saṁgha of Sholapur, and the 2nd edition came out in the year 1968.

This book has been published under the supervision of two eminent scholars, Dr.

A.N. Upadhye and Dr. H.L. Jain as general editors.

(3) The third monumental work Pravarasena's *Setubandha* (published as Prakrit Text Series XX, in 1976, from Ahmedabad under the general editorship of Professor H.C. Bhayani), is a Critical translation of Pravarasena's *Setubandha*, which is one of the few works that mark the highest achievement in the major literary genre of Mahākāvya. No recent work of Prākṛt literary scholarship matches the present work in richness of the exegetical materials culled after a meticulous scanning of numerous commentaries so as not to miss any significant detail. The *Setubandha* can fairly compare with the *Saptaśataka* of Hāla in points of age, importance and a continuous tradition of high literary esteem. The latter work had quite early received thorough attention it deserved from a scholar of Weber's stature; the *Setubandha*, it seems, was reserved for Prof. Handiqui's mature scholarship. (Vide general editor's Foreword)

The salient features of all of Prof. Handiqui's works may be enumerated as profound erudition and pinpoint accuracy. For the sake of these two elements the author is required to pursue every detail of a subject with an unswerving zeal and patience. This is why Prof. Handiqui presumably had to take apparently a longer time for bringing out each of his monumental works. Thus he started the work of the third book in 1960 and after 16 long years got the same published in 1976.

Numerous commentaries on the *Setubandha* composed in the south, the *Setutattvacandrikā* from Bengal, the *Rāmasetupradīpa* of Rāmadāsa of Rajasthan, etc. evidence a revival of Prākṛt studies in the second millennium of the Christian era. The commentarial extracts given by Prof. Handiqui will be very useful also for the later history of Prākhrt studies.

It is quite evident that the future scholars working to settle various recensions and prepare a critical text of the *Setubandha* shall have to build on the foundations laid by Prof. Handiqui. The readers will no doubt welcome this translation and study of the *Setubandha* with several years' painstaking and careful work at their back, and appreciate them as a major contribution in the field of Prākṛt philology. The Prakrit Text Society is not only extremely glad to publish this work, but it is also grateful to Prof. Handiqui for very generously bearing the publication cost of the work and donating it to the Society.

Prof. Handiqui was honoured by Deccan College as Honorary Fellow in the year 1968.

Laurels Earned by Prof. Handiqui

Although Prof. Handiqui did not seek publicity and did not bother about fame, laurels deservedly came to him in a big way. He became the President, Asom Chatra Sammelan, in 1929; President, Asom Xahitya Xabha in 1937 at the age of only 39; President, Classical Sanskrit Section, XVI AIOC, Lucknow, in 1951, and was elected to be the general president of the Srinagar session of AIOC in 1961, which he could not attend. He presided over the Inter University Board at Madras in 1952, received the Padmashri in 1955 and the Padmabhushan in 1967, Honorary Fellowship of the Deccan

College, Poona in 1968, Honorary D.Litt. degree of Gauhati Univerisity in 1968 and Honorary D.Litt. degree of Dibrugarh University in 1972.

In 1984, Sahitya Academy Award was bestowed on Prof. Handiqui posthumously, for the volume comprising his literary works in Assamese, viz. *Krishnakanta Handiqui Rachana-Sambhar*, compiled by Prof. J.N. Goswami and published by Asom Xahitya Xabha in 1984.

It may be noted that Prof. Handiqui got some elements of Sanskrit literature included in the Assamese language and literature courses of his own university, i.e. Gauhati University, and that tradition still persists.

Lastly, we cannot resist the urge to opine that for us Prof. Krishna Kanta Handiqui was, and still remains, the very embodiment of spiritual values and higher morality.

भारतीप्रेष्ठपुत्राय ज्येष्ठपुत्राय च श्रियः।
नितान्तशुद्धचित्ताय ज्ञानवित्ताय धीमते।।

दिविसद्गुरवे ज्ञाने दाने कर्णसमाय च।
ध्याने सुगततुल्याय महावीरसमाय च।।

ऋषिकल्पाय पूज्याय सततं मितभाषिणे।
बोधिद्रुमस्वरूपाय लोकोपकारकारिणे।।

पुण्यश्लोकाय प्राज्ञाय प्राच्यविद्यार्णवाय वै।
पाश्चात्यज्ञानसिन्धोश्च नितान्तं पारदर्शिने।।

हन्दिकैकुलरत्नाय देवाय क्षणजन्मने।
नमस्तस्मै नमस्तस्मै कृष्णकान्तमहात्मने।। इति शम्।।

bharatīpreṣṭhaputrāya jyeṣṭhaputrāya ca śriyaḥ |
nitāntaśuddhacittāya jñānavittāya dhīmate | |

divisadgurave jñāne dāne karṇasamāya ca |
dhyāne sugatatulyāya mahāvīrasamāya ca | |

ṛṣikalpāya pūjyāya satataṁ mitabhāṣiṇe |
bodhidrumasvarūpāya lokopakārakāriṇe | |

puṇyaślokāya prājñāya prācyavidyārṇavāya vai |
pāścātyajñānasindhośca nitāntaṁ pāradarśine | |

handikaikularatnāya devāya kṣaṇajanmane |
namastasmai namastasmai kṛṣṇakāntamahātmane | |
iti śam | |

जन्माभूदुदधौ विधौ सहजता वृन्दारकैर्वन्द्यता
तत्तत्कामफलाय शक्तिरतुला यस्यास्ति वश्यानिशम्।
विश्रामाय चिराय कल्पलतिका भूयोऽयमालम्बते
कस्त्वां स्तोतुमपि क्षमोऽस्ति तदपि त्वं जल्प कल्पद्रुम।।३।।

O Kalpadruma, you are the one who is born out of the ocean, so your demeanour is simple, you are worshipped by the deities, you have the perenially unbound capacity for yielding desired fruits; the Kalpalatā repeatedly takes refuge in you for long-lasting retreat. Now tell me yourself as to who is capable enough to invoke your qualities.

Mahamahopadhyaya Pandit Yudhishthira Mimamsaka

Shashiprabha Kumar

Mahamahopadhyaya Pandit Yudhishthira Mimamsaka was a doyen of Sanskrit grammar. He was one of the traditional Sanskrit scholars who dedicated their lives for promoting and propagating the Vedic lore. 'Simple living and high thinking' was the guiding principle of his life. He was born on 22 September 1909 at a village in Ajayameru (=Ajmer), Rajasthan. His formal elementary education was over at class five. Thereafter, on 3 September 1921 he was admitted to 'Virajānand Ashram', Harduaganj, Aligarh and had the tutelage of Pandit Brahmadutt Jijnasu, a great scholar of Vedic and Pāṇinian grammar. He stayed there for fourteen years, from 1921 to 1935 and seriously studied the Vedas and learnt the intricacies of Sanskrit grammar. Pandit Brahmadatt Jijnasu taught him *Mahābhāṣya*, *Nirukta* (along with the commentaries of Durgā and Skandaswāmi) and other Sanskrit texts. Besides this, Yudhisthira studied all the texts of Pūrvamīmāṁsā from Pandit Chinnaswami Shastri and Pandit Pattabhirama Shastri. His mastery of these texts earned him the title of 'Mīmāṁsaka' which was an acknowledgement of the rare feat he had accomplished. Not only this, he studied several advanced texts of Nyāya and Vaiśeṣika from Pandit Dhundhiraj Shastri and Kātyāyana's Śrautasūtra from Pandit Bhagavat Prasad Mishra. He was fortunate to have obtained such a terse training of Vedic tradition from so many learned scholars of his time. He also equipped himself with the knowledge of ancient Indian history and traditional research methods from Pandit Bhagavad Dutt, research scholar. On 21 April 1936 he was awarded the 'Snātaka' title at Virajānand Ashram, Lahore in the presence of several luminaries of Sanskrit. On June 02, in the year 1936, he was married to Yashoda Devi.



Yudhishthira Mimamsaka was continuously working either independently or in association with some institutes from 1936 onwards, till his last breath in 1994. Throughout this period, he worked at several institutions like Virajānand Ashram at Lahore, Varanasi and Bahalgarh; Maharṣi Dayānand Smārak Mahāvidyālaya, Ṭaṅkārā; Pāṇinīya Sāndhya Sanskrit Mahāvidyālaya, Bhuvaneshwar, etc. Besides, he also taught and engaged himself in research independently at Delhi and Ajmer. Moreover, he himself established Bharatiya Prachyavidya Pratishthan and presided over Ramlal Kapur Trust, Bahalgarh and Anusandhāna Vibhag at Tankara for many years. Pandit Yudhishthira Mimamsaka authored numerous works on Sanskrit literature, Veda and Vedic literature besides editing several significant Sanskrit texts. Some select works by him are listed below:

Authored

1. *Sanskrit Vyākaraṇa Śāstra kā Itihās* (two vols.)
2. *Vaidika Svara-mīmāṁsā*
3. *Vaidika Chando-mīmāṁsā*
4. *Śrauta Yajña-mīmāṁsā*
5. *Ṛgveda kī Ṛksaṁkhyā*
6. *Chandaśāstra kā Itihāsa*
7. *Śikṣāśāstra kā Itihāsa* (unpublished)
8. *Niruktaśāstra kā Itihāsa*

Edited

1. *Nirukta-Samuccayaḥ*
2. *Bhāgavṛtti-Saṁkalanam*
3. *Daśapādyuṇādivṛttiḥ*
4. *Śikṣāsūtrāṇi*
5. *Kṣīrataraṅgiṇī*
6. *Daivaṁ, Puruṣakāravārtikopetaṁ*
7. *Kāśakṛtsna-Dhātupāṭhaḥ*
8. *Mādhyandina-Padapāṭhaḥ*
9. *Mahābhāṣyam* (with Hindi translation, only up to two chapters)
10. *Mīmāṁsā Śābarabhāṣyam* (with Hindi translation)
11. *Maharṣi Dayānand ke Patra aur Vijñāpana*

Pandit Yudhishthira Mimamsaka was conferred with many honours and awards for his selfless service to Sanskrit learning. In 1963, the Rajasthan government honoured him for his research work on the Veda and Vyākaraṇa. He was awarded the President's Certificate of Honour for his contribution to Sanskrit. Uttar Pradesh government honoured him in 1979 for his distinguished service to Sanskrit grammar. Uttar Pradesh Sanskrit Academy honoured him with 'Visva-Bharati' award of one lakh rupees. Many more laurels were conferred upon him and nine of his writings were awarded by the Uttar Pradesh government.

But, all these honours and awards fall short of the yeomen's work accomplished by this frail-looking scholar of Sanskrit who epitomised the ancient Indian tradition of Ācāryas. His services to Sanskrit studies will be long remembered.

न मया रचितं तवालवालं पयसा वा विहितस्तवाभिषेकः।
अयि कल्पतरो परोपकारे भवतो विश्वविलक्षणः प्रकारः॥४॥

O Kalpadruma, your way of benevolence is unique in this world (since you have always bestowed your blessings on me), even though I have neither raised a water-basin for you nor sprinkled/bathed you with water.

K.A. Subrahmanya Iyer

Radhavallabh Tripathi

K.A. Subrahmanya Iyer was born on 7.9.1896 in the Agrahara Brahmin family in Palghat district of Kerala. His ancestors moved from Tanjore to Palghat on the invitation of the rulers of Kerala. The name Subrahmanya was given owing to the tradition of worship for Kārtikeya in the family. His father Anantram was a man of religious nature. He was a member of Theosophical Society of Adyar. The maternal grandfather of Subrahmanya Iyer, Shri Raghunath Bhatt was a great scholar of Sanskrit. It was with him that Subrahmanya spent his childhood and was initiated to the study of Sanskrit and philosophical literature by his discourses.

Subrahmanya Iyer received his primary education at Palghat and higher education at Calicut. Having passed Inter examination in 1914 he went to France for pursuing higher studies in the area of oriental learning. He learned French there and also visited Holland, Belgium, Germany and Austria. He spent one month in Italy. After his return to Paris from Italy, he met Prof. Sylvain Lévi and started studying *Śatapathabrāhmaṇa* with Mrs. William Grabowska. He was awarded diploma of Sanskrit studies by the University of Paris in 1917. After this, he moved to England and joined the University of Edinburgh. At that time Dr. A.B. Keith was the head, department of Sanskrit in this university. He was very happy to receive a talented young scholar like Subrahmanya Iyer. As there was no honours class in M.A. in the University at Edinburgh, he came to London and under the supervision of Prof. L.D. Barnett joined the Department of Postgraduate Studies in Sanskrit there. After his M.A. degree in Sanskrit from London University he served as a lecturer in the school of Oriental Studies in that university for one year.

After returning to India, Subrahmanya Iyer was appointed as reader in Sanskrit department of Lucknow University on 18.7.1921. He also became the founder head of this department. For some time he also served as head in the Hindi department of this university. He was promoted to the post of professor in 1948 and retired from the services of Lucknow University in 1957. Immediately after his retirement he was appointed as the vice-chancellor of this university. After completion of his term as vice-chancellor at Lucknow in 1960, he also served as the vice-chancellor of Sanskrit University at Varanasi. Under his leadership Sanskrit studies prospered at the University of Lucknow and a Board of Oriental Sanskrit was established.

Prof. Iyer worked on Bhartṛhari's *Vākyapadīyam* and published eight volumes of the text with commentaries of Helārāja and Puṇyarāja with English translation and notes. He also edited *Sphoṭasiddhi* of Maṇḍanamiśra. He was honoured by the President of India for his valuable services to the cause of Sanskrit in 1974. Government of Uttar Pradesh also honoured him as a 'special scholar of Sanskrit' in 1976. He died on 31.3.1980.

Prof. Iyer is held as one of the greatest authorities on Bhartṛhari's *Vākyapadīyam*. His pioneer studies in this area created an era in which Bhartṛhari has occupied a pivotal position.

Acknowledgements
The facts in this article are based on an article in Sanskrit in *Ajar*, Sanskrit Journal, VI.3-4.

Dr. R. G. Bhandarkar

Saroja Bhate

Later half of the 19th century marked the beginning of scientific study of Indology in India. Sir Ramakrishna Gopal Bhandarkar was one of the harbingers of this new era of intellectual revival. It was he who blazed the trail of scientific and critical study of ancient India. He was a multifaceted academician with sterling achievements in various areas such as Sanskrit grammar and philosophy, history and culture, philosophy and religion. Orientologists from all over the world have paid him high accolades for his firm faith in truth, critical and unbiased spirit, thorough and integrated approach to the antiquarian field of study. The Bhandarkar Oriental Research Institute, which was founded on 6 July 1917, which marked his 81st birthday, is a living memorial of the distinguished pioneer of scientific Orientology.



Dr. Bhandarkar was born on 6 July 1837, in a town in Konkan region in Maharashtra. He had his early education in Bombay. Since his childhood he was a hardworking student. His biographers tell us that as a young boy while sleeping he used to tie the lock of his hair to a peg on the wall of his room so that it would prevent him from taking more sleep. Dadabhai Nauroji, the founder of India's struggle for freedom, was his teacher of mathematics which was his most favourite subject. Dr. Bhandarkar was the first Daxina Fellow at the Poona College, later called Deccan College. His love for Marathi poetry awakened him to the rich treasure of Sanskrit and he started study of Sanskrit only after his graduation. Erudite *paṇḍit*s like Ananta Shastri Pendharkar imbibed love for Sanskrit in him. His attachment with Sanskrit became so intense that, as reported in one of his biographies, he wrote an article entitled 'Conqueror's Conqueror' which was published in the *Native Opinion* vol. 1, no. 5 and 6, in which he wanted to suggest that the discovery of the hidden treasure of Sanskrit would make India the conqueror's conqueror. After passing his M.A. in the first rank in 1864, Bhandarkar was appointed headmaster of Government High Schools in Hyderabad and Ratnagiri, where he introduced study of Sanskrit. He brought out Sanskrit books 1 and 2 which later became very popular and have continued to be the most useful aid for learning Sanskrit. As the professor of Sanskrit in Elphinstone College, Bombay, and then the professor of oriental studies in Deccan College, Poona, he continued to study Sanskrit literature from various angles. Equipped with thorough training in both, western and traditional Indian methods of learning, Dr. Bhandarkar wrote many articles, monographs and prepared critical editions. He was the first scholar to be invited to deliver Wilson Philological lecture in Bombay. These lectures were published and evoked great admiration from scholars as comprising the first comprehensive sketch of the linguistic development in India from the language of the

Ṛgveda to the modern vernaculars of the northern India. His love for Pāṇini and his school of Sanskrit grammar is reflected in many of his writings. At one place he remarks that the study of Pāṇini possesses an educational value of the same kind as that of Euclid. He was thus the first Orientologist to compare Pānini with Euclid. *Early History of the Deccan down to the Muhomedan Conquest* as well as *A Peep into the Early History of India from the Foundation of the Maurya Dynasty to the Downfall of the Imperial Gupta Dynasty* constitute valuable contributions by Dr. Bhandarkar to the history of Maharashtra and Karnataka regions. These works exhibit his dispassionate pursuit of history. His work on *Vaiṣṇavism, Śaivism and Minor Religious Systems* got the honour of being published in the well-known series, namely, "Grundriess der Indoarischen philology und Altertumskunde." He purchased the rights of this book to publish its Indian edition which was brought out by the Bhandarkar Institute by subsequently purchasing rights from him. This work is regarded as his *magnum opus*. He wrote it at the age of 75 when he was slowly losing his eyesight! The critical edition of Bhavabhuti's *Mālatimādhavam* prepared by Dr. Bhandarkar evinces his patience and sincerity with which he collected the material.

Another outstanding contribution of Dr. Bhandarkar which gave a phillip to the intellectual revival of India, particularly, in the field of orientology, was his active participation in the expedition of collecting manuscripts. He embarked on this unique expedition and wrote six monumental volumes entitled "Report on the Search of Manuscripts". He had, indeed, a lion's share in the discovery of the great treasure of ancient Indian historical documents.

Apart from the main works of Dr. Bhardarkar mentioned above, his writings include essays on topics of social relevance such as caste system, child marriage, age of marriage and its consummation, etc. He approached social issues with an unbiased, open mind and, as one of his biographers writes, tried to show that the law givers of India were not in favour of such social evils as puberty marriage.

A unique facet of Dr. Bhandarkar's personality was his ardent faith in god and a sense of social binding. He had proclaimed his faith in the divine by narrating his personal experiences that God gave him strength in the moments of depression in his life. He was a founder member of the Prārthanā Samāj, a spiritual organisation, and composed many prayer songs for recitation at the meetings of the Samāj. He even used to perform *keertan* and the audience used to listen to him with rapt attention.

Dr. Bhandarkar was honoured with many awards and citations. He was for instance, invited to attend the Oriental Conference at Vienna in 1886. Göttingen University in Germany conferred the honorary degree of Doctor of Philosophy on him. A few Indian universities also conferred on him the doctorate *honoris causa*. He was knighted in 1911.

Dr. Bhandarkar enjoyed a long, healthy and active life of 88 years. Dr. Bhandarkar will always be remembered for his substantial contribution to various fields of Indology, for his unbiased and critical approach and for his unique personality embodying a perfect blend of rationality with spirituality.

Kanti Chandra Pandey

Radhavallabh Tripathi

Kanti Chandra Pandey was born on 31.3.1898 in the village of Mandana near Kanpur. His father Ram Chandra Pandey was a great scholar of Sanskrit. He was a teacher in Vedic Pathashala at Kanpur. Kanti Chandra Pandey learned Sanskrit in his childhood from his father. After that he passed Prathama examination from Government Sanskrit College, Varanasi in 1911 and second examination in Vyākaraṇa in 1914. Subsequently, he passed B.A. and M.A. examinations from the Panjab University in 1922 and 1924 and was awarded the degree of Master of oriental learning also. He joined the University of Lucknow in 1928 and started research work under the supervision of illustrious Professor K.A.S. Iyer. He was awarded Ph.D. degree on his thesis 'Abhinavagupta: A Historical and Philosophical Study' in 1932. He was highly acclaimed for his research and Banerjee Award was given to him for his thesis. The thesis was published in 1936 with the foreword by Dr. Ganganath Jha.

Kanti Chandra Pandey was awarded the degree of D.Litt. in 1948 for his work of 'comparative aesthetics'. His D.Litt thesis was also given the Banerjee Award. Dr. Pandey made intensive surveys of manuscripts throughout the country and visited several libraries from Kashmir to Kerala.

He was appointed as lecturer in the department of Sanskrit of Lucknow University and contributed to the growth of the department by his scholarship and excellent teaching. He also directed a number of performances in Sanskrit plays. During the silver jubilee celebration of Lucknow University, *Mudrārākṣasa* of Viśākhadatta was performed under his direction. Prof. Louis Renou was sitting in the audience when the show was going on. He was deeply impressed by the performance.

Prof. Pandey worked as the joint secretary of the All India Oriental Conference held at Lucknow in 1951. As a teacher, he had great affection for his students. He retired from the university service in 1958. He was highly acclaimed for his studies in 'Indian aesthetics' and was invited to participate in the International Conference on Aesthetics held at Amsterdem in Holland in 1964. He not only represented India in this conference, he was also invited for delivering lectures in England, France, Germany, Sweden, Bulgaria and Hungary and came into contact with renowned Sanskrit scholars of these countries. He was invited as an expert in the International Committee on Aesthetics held in the Netherlands in 1966. Subsequently, he was given an assignment to write a book on Indian Aesthetics in 1968. He went abroad for the third time to participate in the sixth International Conference on Aesthetics. In the same year he established the Abhinavagupta Institute of Aesthetics and Śaiva Philosophy in the University of Lucknow and donated a sum of Rs. 25000/- to this institute. During this year he also delivered lectures in other countries on Aesthetics. Dr. Pandey left this world on 24 July 1974.

His contribution to the study of Indian aesthetics and Śaiva philosophy is evinced by several volumes authored by him. In fact, it was through his efforts that studies in Indian aesthetics received a new focus and also, Abhinavagupta as a great philosopher and great aesthetician was duly recognised the world over.

Acknowledgements

The facts in this article are based on an article in Hindi by Dr. Matridatta Trivedi, published in *Vaṅmayī*, Journal of Sanskrit Department of Lucknow University, vols. VII-IX, 1999-2001.

Pandit Giridharlal Shastri

Radhavallabh Tripathi

Pandit Giridharlal Shastri is known as *Medapāṭamaṇḍana* — the jewel of the land of Mewar. He has made valuable contribution to modern Sanskrit literature by his writings which include — *Ātmacaritam, Kṛṣṇacaritam, Gītāmṛtam, Rāmakāvyam* and *Abhinavakāvyaprakāśaḥ*.

He was born in the Ameta brahmin community on Caitra *Kṛṣṇa Ekādaśī* VS 1950 (Sunday 2 April 1894) in the village Godhūlikā (Gadoli) near Mewali. His ancestors were adept in traditional Sanskrit learning. They moved to Mewar around the 14th century. His father Pandit Govardhan taught him astrology at home and took him to Udaipur for schooling.

Giridharlal was married at the age of seventeen in the year 1911, with eleven-year-old Ramadevi (Dhapu Bai). He had two sons and one daughter from this marriage. The life however, did not turn out to be a bed of roses for him. His wife fell a victim to epilepsy only after nine months of marriage. She suffered from this disease for six consecutive years. These days of his wife's affliction were very painful for Giridharlal. He has described the trauma and sufferings of his life in his *Ātmacaritam*. During that period, his younger brother Yamunavallabh, served his sister-in-law with utmost patience and care. Giridharlal was separated for ever from his father, mother, younger brother and sister — at an unripe age and also he had to shoulder the responsibilities of looking after an epileptic wife, two brothers, two sisters and his three children, but he bore the tragic events with utmost patience. Even thereafter, he bore the pain of the death of his wife and a son.

However, neither the early marriage nor these tragedies, one after the other, could deter him from pursuing his studies. He got through Prathama examination for Part I from Kashi and immediately after that was appointed teacher in a school in 1914 on a monthly salary of 20 rupees. He took Prathama Part II and the Madhyama examinations while teaching. In 1923 he was appointed in Bhoopal Nobles School at Udaipur. He taught with utmost devotion till 1928. In 1926 he had passed Shastri examination. A man of self-esteem he could not tolerate the humiliating treatment from the management and resigned from Bhoopal Nobles School. He joined the Maharana Sanskrit College, Udaipur, as a teacher of Vyākaraṇa. Here also he went through a lot of

mental agony due to petty local politics. And after five years resigned from this job too. He then joined the Rajasthan government education department and worked as a teacher in various schools at Udaipur.

Giridharlal Shastri passed away on 22 November 1985. He was a man of simple living, always clad in white-coloured plain clothes and adorned with a turban — full of compassion, sympathetic and considerate towards others. Dignified and endowed with a powerful personality, he was on embodiment of erudition.

Giridharlal Shastri had acquired fair knowledge of Hindi, Sanskrit, Urdu, Persian, Prakrit, Bangla, etc. and combined his scholarship with creative talent. Besides writing original books in Hindi and Sanskrit, he had translated from Sanskrit and Persian into Mewari. He was at home in *karmakāṇḍa* and astrology. He had also a commendable knowledge of the Purāṇas. He was a successful translator and an original writer. His scholarship was commended not only in Mewar, but also greatly in Rajasthan.

A study of the works of Sri Shastri makes it crystal clear that he had scholarship abilities of high standard. He presented a synthesis of tradition and modernity and adopted new subjects and themes for his works in Sanskrit. This is testified from his book entitled *Bhāṣāvijñānasya Rūparekhā* a treatise on linguistics in Sanskrit. He has discussed linguistic theories in Vedas, Brāhmaṇas, Āraṇyakas, Upaniṣads, Śikṣā texts and Prātiśākhyas in this work. Another work *Pāṇinīyapraveśikā* establishes him as an authority on Vyākaraṇa. Besides this, he was also an original poet. He composed *Citrakūṭacaritam*, an epic in part, and *Ātmacaritam*, an autobiographical composition. *Kṛṣṇacaritam* proves him to be in the category of great poets. He produced interpretative and analogous versions of Sanskrit books in Mewari language.

He was a versatile man. He had developed liaison with freedom fighters and rendered valuable service to the people of his community and worked for the emancipation of women also. In 1940 he established a school named Adarsh Vidya Mandir in Udaipur. He also founded a Research Institute at Bhilwara.

He was awarded Hareet Rishi Puraskar in 1980 by Maharana Mewar Foundation, Udaipur for excellent work in the field of religious books, Pauranika scriptures and culture. In 1984, he received the Māgha Puraskar of Rajasthan Sanskrit Sahitya Academy, Jaipur, for *Śrīkṛṣṇacaritam*.

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64	M.A. Vedanga Jyotisha
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चतुर्थः स्कन्धः

संस्मरणानि



Section-IV

Memories

Section-IV

Memoirs

Life and Works of Pandit Raghunath Sharma

Rama Nath Sharma

Life: Thursday July 11, 1901 to Thursday June 29, 1989

[Thursday Āṣāḍha Kṛṣṇa Ekādaśī-Dvādaśī Kṛttikā Nakṣatra VS 1958 To Thursday Āṣāḍha Kṛṣṇa Ekādaśī-Dvādaśī Kṛttikā Nakṣatra VS 2046]

Pandit Raghunath Sharma was born on Thursday, August 22, 1899, at Chhata, Ballia, U.P., as the younger son of Pandit Kashinatha Shastri and Subhadradevi. He received his early education in the same village up to grade 2, with some *Laghukaumudī* lessons from a cousin. More serious studies began at the age of 10, at the Gurukula Kangri, Haridwar, when Swami Shraddhananda invited his father Pandit Kashinatha Shastri to become the first *ācārya* of the Gurukula. It is here that he studied from him the *Laghukaumudī*, *Siddhāntakaumudī* with *Tattvabodhinī*, *Raghuvaṁśa* and *Tarkasaṅgraha*, with commentaries *Siddhāntacandrodaya*, *Bhāskarodayā*, *Subodhinī*, *Nīlakaṇṭhī*, and *Nyāyabodhinī*. He stayed at Haridwar for six years, then moved on to Varanasi with his father.



He continued with his studies of the Śāstras for a few more years, mostly from his father, and later received his *Vyākaraṇācārya* degree. He then published his summary of the *Vijayā* commentary of Jayadeva Miśra on the *Paribhāṣenduśekhara* of Nāgeśa, under the title *Laghujūṭikā* (1926, Chowkhamba). He then studied *Vyutpattivāda* (Śaṅkara Bhaṭṭācarya), *Vedāntasāra* and *Bhāṣya-bhāmatī*, up to *Catuḥsūtrī*. He also received some advanced lessons in *Vedānta* from his father-in-law Pandit Achyuta Tripathi, a student of Mahamahopadhyaya Pandit Shivkumar Shastri. He studied *Citramīmāṁsā* from his older brother Pandit Harinatha Shastri, in addition to testing his preparations on the *Advaitasiddhi* and *Gauḍabrahmānandī* with his father. His studies were now complete, and he started thinking more about critical issues in the Śastras, and their best possible resolutions on his own (1935).

He published an edition of *Citsukhī* with his father. He then edited and published three parts of the study of the *Vyākaraṇa-Mahābhāṣya* of Patañjali with *Pradīpa* of Kaiyaṭa, and *Udyota* of Nāgeśa, up to *Vidhiprakaraṇa* (the third *adhyāya* of the *Aṣṭādhyāyī* (Nirnaya Sagar Press, 1935-1937). Later on, he abandoned this project due to differences with the owners of the Nirnaya Sagar Press. His father passed away in 1937, and he joined the Government Sanskrit College of Varanasi as professor of Vedānta in 1940. Between 1948-1958 he wrote many research papers on unusually unique topics,

each with some new content. These papers were subsequently published in a collection under the title of *Citranibandhāvaliḥ*, by Motilal Banarsidass Publishers. The Government Sanskrit College, Varanasi, now (1958) became the Sanskrit University, and he was appointed professor and head of the Vedānta department (1958). It was due to serious deliberations with his friend Prof. K.A.S. Iyer that he accepted the challenge of writing his multi-volume commentary *Ambākartrī* on the *Vākyapadīyam* of Bhartṛhari, in 1958. This took him nearly 25 years to complete.

The *Vākyapadīyam* of Bhartṛhari is one of the most important text on philosophy of language in the Sanskrit tradition and is also very difficult to understand. *Ambākartrī* on the *Vākyapadīyam* is the only available full-length commentary on the *Vākyapadīyam*. Panditji's goal of writing the *Ambākartrī* was simply to explain *Vākyapadīyam* to his readers in the best way possible. His challenge, in his own words, was to rescue the caught-in-the-mud (*paṅke nimagna*) old cow of Bhartṛhari. To enable his readers compare his explanations with other available commentaries, he published them side by side with the *Ambākartrī*. This commitment, to making the message come across, is clearly visible in his style of writing, especially in copious usages of the phrases *asyārthaḥ, ayaṁ bhāvaḥ, tallakṣyam*, etc., supplemented with references to the Upaniṣads, *Mahābhārata* (*Bhagavad-Gītā*), Purāṇas and *Vyākaraṇamahābhāṣya* of Patañjali. He had disagreements at places with Helārāja, but he had great respect for him, and also credited him for the help he received from his commentary (*helārājaḥ sa me gatiḥ*). This monumental work on the *Vākyapadīyam* was published (1963-1996) by the Sanskrit University, Varanasi, in 8 parts, wherein the first five parts covered the *Vākyapadīyam* with his commentary *Ambākartrī* (1963-1979), and the last three parts settled the variations in the text (*Pāṭhabhedanirṇaya*) of the *Vākyapadīyam*. A collection of his lectures was also published around this time under the title, *Vyākaraṇa-darśanabinduḥ*. He gave full credit for his accomplishments in life to two things (i) guidance in studies he received from his father, in addition to the *Cintamaṇimantra*, and (ii) the blessings of *Parāmbā Durgā*. This is how he named the commentary *Ambākartrī*.

Subsequent to his retirement from the Sanskrit University in 1965, he moved to his ancestral village (Chhata, Ballia, U.P.). He was appointed honorary professor for life at the Sanskrit University, and later on was invited to teach and research under some or the other projects sponsored by the Sanskrit University, and the University Grants Commission. He stayed at the village where he completed his study of *Vākyapadīyam*. In addition to working on the *Vākyapadīyam*, he actively pursued his interests of organic farming, and teaching students from the village, as well as those who frequently visited him at Chhata, from elsewhere. Many more were referred back to his three illustrious students at Varanasi, Ramaprasad Tripathi, Devasvarup Mishra, and Ramashankar Bhattacharya. Still, Chhata was a very busy place, a place which, till recently, was famously known as little Kāśī (*lahurī Kāśī*) where *bhāṣa* (*Vyākaraṇamahābhāṣya* of Patañjali) picked *kapāsa* (cotton). One could still see Paṇḍitajī weeding out grass, and at the same time teaching students in the fields where *bhāṣya* picked cotton. Then one could listen to

many of the stories parallel to *ajābhakṣita* of the new school of grammar *(navyavyākaraṇa).*

Once his favourite cow chewed out a few pages of the *Ambākartrī* when he was taking a nap under the winter sun. He scolded the cow "do not confuse yourself with Bhartṛhari's caught-in-the-mud old cow, who I strived to rescue; do not do it again please". A year later the same cow chewed away some pages of the *Vārttikapratyākhyānam* 'Refutation of *Vārttikas* of Kātyāyana'. He simply said to the cow, "you win", and never wrote anything within the easy reach of the cow. He nonetheless completed the *Vārttikapratyākhyānam* (remains unpublished, perhaps lost as the search goes on).

He regularly wrote some very fine pieces of poetry in the form of *stotras*. His published *stotras* are: *Stotravallarī, Sūryastava, Aparājitāśatakam, Kharūmāśatakam, Santatistava* (1200 *ślokas*), *Pārvatīpariṇayam* (based on *Kumārasambhavam* of Kālidāsa, with some beautiful restatements of many of Kālidāsa's verses). *Lakṣmīstava, Vāyustava* and *Śītalāśatakam* are unpublished. A collection of devotional *ślokas* based on the *Śrīmadbhāgavatam* remains incomplete.

This literary effort brought him tremendous recognition in life. He was the recipient of the Kālidāsa award, and award for the distinguished service to Sanskrit, both from the Uttar Pradesh government. The third Sanskrit-Bharati award was handed over to him by the then Prime Minister Rajiv Gandhi, at a ceremony held at Delhi (1985). This same year he was awarded the Padmashri (1986) by the President of India. He had also received the 'citation of merit' award from the President of India, earlier. Many honorary degrees also came his way: the Sāhitya-Vācaspati of Hindi Sahitya Sammelan, Prayag (Allahabad); Vidyāvācaspati of the Sanskrit University, Varanasi; and the Doctor of Letters of the Banaras Hindu University, on the occasion of the World Sanskrit Conference at Varanasi (1982).

He passed away on June 29, 1989, truly his 89st birthday, the same thursday, the same *tithi*, i.e. '*date*', under the same constellation (*kṛttikā*) he was born. On this day he conducted elaborate *Vardhāpana* — worships in the morning, distributed fruits and sweets to folks who came to celebrate the birthday. It was some strange coincidence that he completed his last book, *Dharmapadavyākhyānam*, a commentary on the *Dhammapada*, and entrusted it to his son Narendranath Pandey (of the Sanskrit University), for editing and publishing. Narendranath not only wrote a very long introduction to the work, but he also made the Hindi translation of the commentary. *Dharmapadavyākhyānam* was published in 2001 by the Sanskrit University, Varanasi, a decade later.

Padmabhushana Dr. R.N. Dandekar

Saroja Bhate

The name Ramachandra Narayan Dandekar has a charisma which has been a source of inscription for young Indologists all over the world. Greatest among the great doyens of Sanskrit and ancient Indian culture Dr. Dandekar occupies a prominent place among the Indologists of the last century. His name stands for all that goes to make an eminent academician, an ideal teacher, a hardcore administrator and an upright thinker; namely, sharp intelligence, hard work, commitment, honesty, discipline, confidence, ascendancy and strong faith in truth. He stands out among his learned contemporaries as an illustrious example of what man can achieve within his span of life if his mind is fixed on his goal and if he leaves no stone unturned. An Indologist with crowning achievements Dr. Dandekar has left an indelible impress on the world of orientology through his writings and organisations. Continuing the legacy of stalwarts like Dr. Bhandarkar he ushered in the era of modernisation in the oriental studies. He dominated the scene for over a period of more than half a century.

Born on 17 March 1909, at Satara in Maharashtra, Dr. Dandekar had his education at Willingdon College, Sangali and Deccan College, Poona. After securing the first rank in two master's degrees of the Bombay University, one in Sanskrit and the other in ancient Indian Culture, he proceeded to Heidelberg in Germany to pursue higher studies for Ph.D. degree. After having secured his Ph.D degree from Heidelberg Dr. Dandekar returned to India and started his career as professor of Sanskrit at Fergusson College in Pune. He never looked at teaching as a profession; he considered it, as he himself said in one of his speeches, as a sacred vow to absolve oneself from the pledge of the ancient sages (*ṛṣiṛṇa*). His lucid exposition and firm delivery in clear loud voice attracted even outside students. His students recall how during those days there used to be more students outside his classroom than the students inside the classroom, who intently listened to his lectures. In 1950 Dr. Dandekar later joined the newly established University of Poona and became the first professor of Sanskrit and head of the department of Sanskrit. I had the fortune of being his student. He taught us, besides Sanskrit, discipline and sincerity. One day, while walking towards the classroom, I was a few steps behind him. As I wanted to enter the classroom after him I asked, "May I come in, Sir?" Prompt came the reply, "No". With tears in my eyes I returned. His attendant who closed the door after him came to me and said, "Go outside and sit quietly below the window of the classroom; all latecomers do the same". I did the same and enjoyed his teaching sitting outside. However, his "No" taught me a permanent lesson, to be punctual. He used to write profusely on the blackboard where we were for the first time,

introduced to great Indologists like Max Müller and Lüders.

In 1964, U.G.C. established the Centre of Advanced Study in Sanskrit in the Department of Sanskrit and Dr. Dandekar became its first director. Under his able stewardship the department flourished into an international centre for Sanskrit studies and attracted international scholars. He continued to work as the director of the Centre till 1974. He also held charge as vice-chancellor of Poona University for some time in 1961. Before joining the University of Poona, Dr. Dandekar had already started working in the Bhandarkar Oriental Research Institute. In 1939 he became a member of the Regulating Council of the Institute. In the same year he got married and also became a life-member of the prestigious Deccan Education Society. Therefore, it was a significant year in his life, as he said in one of his addresses. The Bhandarkar Oriental Research Institute (BORI) was very dear to his heart. He often used to mention his inseparable relation with BORI and to acknowledge that whatever honours he had received in his life were due to this relationship. He was the honorary secretary of the Institute for 55 years and accomplished the herculean task of completing the ambitious project of the critical edition of the *Mahābhārata*. It was, indeed, his majestic leadership that established the institute on a solid foundation and fetched for it international repute. Another organisation with which Dr. Dandekar had an inseparable relation was All India Oriental Conference. As the general secretary of the conference for a continuous period of 42 years and as its general president for four years, Dr. Dandekar provided a national forum for intellectual debates and brought Indologists, young and old, together on one platform. The conference with its sessions still being held at different places in the country continues to promote social and intellectual intercourse among the oriental scholars. Dr. Dandekar's association with the conference had been, in his own words, "one of the most stimulating and gratifying aspects" of his academic life.

At the international level, as on the national level, Dr. Dandekar actively participated in the activity of promoting higher studies in orientology. As the vice-president and, subsequently, president of the International Union of Orientalists (from 1954 to 1991), as also the president of the International Association of Sanskrit Studies and World Sanskrit Conference (from 1979 to 1994), Dr. Dandekar made the orientalists world over experience that "Indology has now lengthened from the point of view of chronology, broadened from the point of view of content, and deepened from the point of view of methodology" (from one of his addresses).

Besides the organisations mentioned above Dr. Dandekar held membership with many other national as well as international organisations such as the Central Sanskrit Board and the Rahstriya Sanskrit Sansthan. As the member secretary of Sanskrit Commission of the Government of India, he toured through the country and prepared a report on status of Sanskrit studies all over India, which remains, even today, as a comprehensive and constructive document.

Due to the impressively wide range of his interests Dr. Dandekar worked in diverse research areas such as critical edition, translation and surveys. He critically edited

two *parvans* — Śalya and Anuśāsana — of the *Mahābhārata* as well as the commentary *Jñānadīpikā* on Ādiparvan. He also critically edited *Rasaratnapradīpikā* and *Subhāṣitamuktāvalī*. His English translation of the *Śrautakośa* serves as a useful research aid to the students of Indology as well as comparative religion. His trust area had always been the Vedic mythology and the Hinduism. His evolutionary mythology reflected in his writings on Vedic deities such as Indra and Varuṇa has been regarded as one of his outstanding contributions to Indology. His works like *Vedic Mythological Tracts, Insights into Hinduism* and *Exercises in Indology* are the permanent records of his profound scholarship and ingenuity. The project of *Vedic Bibliography* followed by *Harappan Bibliography* pursued with untiring zeal by him yielded six solid volumes containing over 40000 annotated entries shall remain as an indispensable tool of Vedic research for generations of students to come. More than 30 books and 350 articles authored by him bear witness to his love for labour, sincerety, dedication and encyclopaedic erudition.

Dr. Dandekar was showered with awards and honours, Padmabhushana being the crown among them. In 1988, University of Heidelberg re-conferred the Doctorate on him. This was indeed a unique honour received by him. In spite of seven honorary doctorates and nearly about fifty other medals and certificates, Dr. Dandekar remained simplicity personified. Follower of the Gandhian ideal of simple living and high thinking Dr. Dandekar always wore Khadi. Those who had seen him in blazer suit asked him once why he had overnight switched over to Khadi. He replied, "In order to understand the reply you will have to go to Germany". One of his senior students gave an account of his one-minute interview with Hitler in Germany. Hitler was reported to have said to him, "I hate you Indians who come to Germany to study your lore". Was this interview not, perhaps, the secret behind his switching over to Khadi?

Dr. Dandekar was a great philosopher with an acute sense of social responsibility. In the last decade of his life he had turned a prophet. He used to preach through his talks the philosophy he lived. On one occasion he said, for example, "If someone asks me what is the quintessence of *Gītā*? I would promptly reply, तस्मादसक्तः सततं कार्यं कर्म समाचर". In one of his speeches he addressed the question, who is a cultured person? and replied that one who answers with a confident "yes" the three questions, namely can you entertain a thought?, can you entertain a person? and can you entertain yourself? is the real cultured and civilised person. The nobility of his heart is reflected in his following speech:

"I sincerely believe that this life is a sacred trust which God has made over to us. We have not only to preserve it in all its serene beauty and glory but we have also to enrich it by rendering it as serviceable to our fellow beings as possible by way of requital."

His message to young Indologists is in the form of the following prayer:

नवसत्यात् परावृत्तिः अर्धसत्येन तोषणम्।
सर्वसत्यज्ञतागर्वः न मे सन्तु कदाचन।।

Madhukar Anant Mehendale

A Biographical Sketch

Leena Mehendale

Nearly seventy years back a family legend travelled from Deccan College, Pune, to Navsari, then back to Deccan College, then two interludes — one to Germany and other to USA — and back to Deccan College, then to Bhandarkar Oriental Research Institute (BORI), Pune, for nearly 25 years, and by this time the family legend had long since become a world-class legend. Sanskrit lovers and Sanskrit scholars the world over know Dr. Madhukar Anant Mehendale for his mammoth work on *Dictionary of Sanskrit on Historical Principles* and *Cultural Index of Mahabharata*, not to mention his work on rock-inscriptions and *Avesta*. A scholar in Veda and epics, Nirukta and historical linguistics, he has written over a hundred articles in Sanskrit, English and Marathi besides a few books.

Dr Mehendale was born on 14 Feb. 1918 in a small village Harsud in Nimar district of Madhya Pradesh where his father worked in a transferable job as a station master in GIP Railway. After he finished his primary schooling it was decided that for further education he should move to Vadodara (Baroda) to stay with his elder cousin. Here he completed his graduation from Baroda College in 1937 and came to Wilson College, Mumbai for his postgraduation. He registered for his doctoral degree at Deccan College, Postgraduate and Research Institute, Pune, under Prof. S.M. Katre. The topic for his thesis was *Historical Grammar of Inscriptional Prakrits* for which he obtained his doctorate in 1943. He maintained a first-class record in academics throughout. He received scholarship and Mandalik Prize while in Wilson College. His essay on a related topic for competition even won him Bhagwanlal Indraji gold-medal in 1943. His thesis was printed in book form in Deccan College, Dissertation Series, in 1948 and was quickly followed by another book *Aśokan Inscriptions in India* also in 1948.

Taking a stand against caste hierarchy, he married Kusum Kashinath Paralikar on 14 Dec 1941. Kusum belonged to a family following Gandhian principles, and insisted on a simple khadi-clad ceremony without pomp and show. Their marriage had become a topic of discussion for some time. After marriage she completed her studies in library science and took up the job of assistant liabrarian at Deccan College where she worked for nearly 20 years till her retirement in 1980. In due course of time they got 2 children who grew up to be Colonel Pradip (now retired) and Dr. Ashok.

In Baroda, Mehendales was a big family and known as a family of achievers, but Dr. Madhukar was the first to get a doctoral degree and become the family legend. Soon he joined as lecturer at Basaveshwar College, Bagalkot (Karnataka) but came in 1945 to SB Garda College Navsari (Gujarat) as a professor in

Sanskrit and worked there till 1951. He started writing scholarly articles on various topics related to the Vedas and other Sanskrit *granthas*, a practice he has followed till date.

In 1951 he came back to Deccan College as a reader in Sanskrit and became professor in 1958. He taught Sanskrit and linguistics at the Pune University and guided research students. Soon thereafter, he was invited as a visiting lecturer by the Göttingen University in Germany for the period 1952-54. Prof. E. Waldschmidt was working at the instance of the Government of India to complete the unfinished work of the German scholar Heinrich Lüders on Prakrit inscriptions there. Prof. Waldschmidt was requested to work on the Barhut inscriptions found on the gateways of a seventh-century Buddhist stūpa at Bharhut, a village in Madhya Pradesh sometimes attributed to the kings of the Śuṅga dynasty. These inscriptions are in Brāhmī script. Prof Waldschmidt desired the assistance of Dr. Mehendale. Thus, apart from teaching Indian languages, Dr. Mehendale also assisted in the completion of the work of Bharhut inscriptions which was published in 1963 in the series Corpus Inscriptionum Indicarum. More editions were later published in 1998 in multiple languages.

Coming back to Deccan College, he continued his teaching profession, his arduous routine of self-study and his writings. In between, he received Senior Rockefeller Foundation Fellowship for 1957-58 and went to the Yale University in the USA where he studied "Aśvina-hymns". He received the Maharashtra state award for university level teachers in 1976.

In 1973 he was entrusted with the additional responsibility as joint general editor of the *Sanskrit Dictionary* for which Prof. A. M. Ghatage was the chief editor. Dr. Mehendale gladly undertook the responsibility. Though he retired from his job as a professor in 1978, he continued to work on *'project dictionary'* till 1983, that is, till the age of 65.

Working on the *'dictionary project'*, the Ghatage-Mehendale duo managed to get an output of nearly 300 oversized pages of text per year. They had a 40-scholar strong team who would compile the information but it had to stand to the scrutiny of Dr. Ghatage and Dr. Mehendale. Problems would be often referred to them and they would always provide an accurate insight. Publication of these fascicules has given a definitive reputation to Deccan College. The importance of nearly 4000 pages published by them can be understood from the fact that scholars have estimated this as only one-tenth to one-twentieth of the total work involved. Although the available manpower is now less and consequently the work has now fallen in speed, the Deccan College has continued this prestigious project.

On retiring from Deccan College, Dr Mehendale was invited by Prof R.N. Dandekar to join Bhandarkar Oriental Research Institute (BORI) as editor, *Epilogue of the Mahabharata* and later to work on its prestigious project of *Cultural Index of Mahabharata*. By this time, BORI had completed the mammoth task undertaken by it earlier, namely compilation of the 'Critical Edition of Mahabharata'. BORI was now ready to look back at another great work done on the Mahabharata, namely, *An*

Index to the Names in the Mahābhārata by Sorensen, the first edition of which was published in 1904. This was an index of names of all persons, mythological and human, appearing in the *Mahābhārata*. The task to make an encyclopedic dictionary from this index was entrusted to Dr. Mehendale, who worked untiringly for 25 years, as the chief editor of the cultural index of the *Mahābhārata* at the BORI. Very few people would know that he worked completely voluntarily without taking any honorarium, as did many a great scholars contributing their work to BORI. He was able to prepare material for fascicules which are now the proud publication of BORI in the form of 2 volumes (in 1997 and 2007 respectively) and 2 more fascicules of the 3rd volume. The first two volumes do not have the advantage of Sorensen's compilation as these two volumes contain the index of names of inanimate objects and non-human characters such as 'meru parvat' or 'gāṇḍīva' or 'takṣak' whereas Sorensen's work is restricted to personal names. The work on the third volume is expansion on Sorensen's work.

The list of published works of Dr. Mehendale and the awards conferred on him is quite impressive. Capping them all, in 1990 he received the President's Certificate of Honour and in 1995, Mahamahopadhyaya Dr. P.V. Kane Gold Medal of the Asiatic Society of Bombay for his lifetime work. He gave memorial lectures for 9 prestigious series, including the Wilson Philological lecture. He was conferred academic honours as president of Indian linguistics and Vedic sections of the All India Oriental Conferences in 1955 and 1974 and president of BORI in 2007. A Festschriftin honour of Dr. Mehendale was also published.

His book *Madhu-Vidya* brought out by Lalbhai Dalpatbhai Institute of Indology is a Collection of his articles, book reviews and essays on Vedic and classical Sanskrit literature. The compilation has 8 sections. The section on Vedas has 35 articles, the Iranian section has 12, those on Pali and Prakrit, linguistics and Mahabharata are 14 each, book reviews are 53, miscellaneous 8 and obituaries 3. This gives a glimpse of the range of his writings. Titles like *Ekavit in the Vedic Literature, Abode of Mitra, Satyameva Jayate Nanṛtam* (for most of his books have been printed in multiple editions and are held by renowned libraries world over.

बालवामनवृद्धानां नत्वा यो न फलप्रदः।
तस्मिन्कल्पतरौ स्तब्धे लब्धेनापि फलेन किम्॥२॥

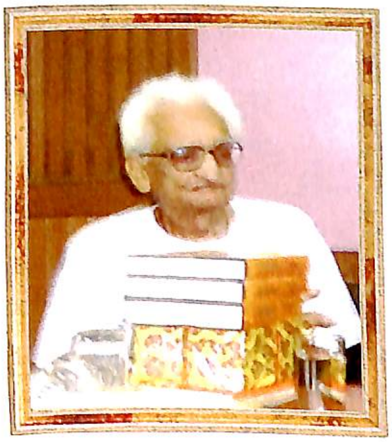
What is the use of that arrogant Kalpadruma from whom even if someone has attained fruit, but otherwise, which is not yeilding fruit to the young, the dwarfs and the aged alike by bending down.

Prof G.C. Pande
A Brief Profile

Anupa Pande

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."
— Henry Wadsworth Longfellow

Prof. Govind Chandra Pande can be aptly described by the above lines. He was born at Allahabad in 1923. He worked in the University of Allahabad as a lecturer and reader in the departments of history and ancient history, culture and archaeology from 1947 to 1957. At the young age of 34, he became the professor of ancient history, culture and archaeology at the University of Gorakhpur in 1957 and from there was invited by the University of Rajasthan, Jaipur, as 'Tagore Professor' of Indian culture and head of the department of history in 1962. He was the Vice-chancellor, University of Rajasthan from 1974 to 1977. He returned to his alma mater, the University of Allahabad in 1978 and retired as its Vice-chancellor in 1984. He was visiting 'Gaekwad Professor', B.H.U (1984-85) and the first National Fellow of the I.C.H.R. (1985-88). He held the posts of Chairman, Central Institute of Higher Tibetan Studies, Sarnath; Chairman, Allahabad Museum Society and Editorial Fellow, Project in Indian History of Science, Philosophy and Culture. He was also the President-cum-Chairman, Indian Institute of Advanced Study, Shimla.



By profession, Prof. Pande was a versatile scholar and a philosopher, and a thinker and poet by inclination. He was a linguist by choice having knowledge of Sanskrit, Pali, Prakrit, French, German, Chinese, Latin, Greek and Persian. His contribution to learning and letters comprises nearly 40 books and 100 papers/articles in various disciplines which extend in dimensions of both Śāstra Racanā as well as Kāvya Racanā in three languages, viz. Sanskrit, English and Hindi. Whether in Sanskrit, English or Hindi, Prof. Pande's works are engaged with the perception of the continuity and contemporary relevance of Indian tradition. In course of time he discovered that nowhere has the beauty of nature been expressed so exquisitely as in India, especially in Sanskrit literature: and no other tradition has explored the mystery of death as profoundly as the Indian tradition. For more than half a century, Prof. Pande tried discovering the original forms of India's many traditions that have over time been distorted by western stereotypes and misconstructions.

Prof Pande's writings in Sanskrit include philosophical prose as well as original poetry. His three volumes in Sanskrit, *Bhaktidarśanavimarśaḥ*; *Saundaryadarśanavimarśaḥ*; and *Ekam Sad Viprā Bahudhā Vadanti* discuss the philosophies of *bhakti*, beauty, and unity of religion. The 250 Sanskrit poems collected in *Bhāgīrathī* combine classical form and modern feelings. They are quite reflective and imagine the world under new metaphors. They have been equally hailed by scholars and critics of Sanskrit. He had won many national and international awards but the

'Sarswati Samman' on 6 September 2004 for *Bhāgīrathī* was the historic one. For the first time, a Sanskrit literary work was honoured with one of India's highest literary awards. Another of his work, *Astācalīyam* is a poetic transcreation of English poems from Shakespeare to Yeats. In fact, most of his writings have been edited/reprinted more than once. His most acclaimed volume, *R̥gveda*, a translation and explanation of the *R̥gveda*, published in 2008 by Lokbharti Booksellers and Distributors, Allahabad, in Hindi, is the first of four part series, and covers the third, fourth and fifth *maṇḍala*s of the sacred text, dedicated to Agni.

His works in Hindi include *Bauddha Dharma ke Vikāsa kā Itihāsa*, described by Nakamura in his well-known *Bibliography* as the best documented work of that kind in any language; *Bhāratīya Paramparā ke Mūla Svara*, received the first Śaṅkara award; it was followed later by *Bhāratīya Samāja: Ek Tāttvika aur Aitihāsika Vivecana; Vaidika Sanskr̥ti*, which not only synthesises critically the Western and Indian scholarships but explores the deeper meaning of the Vedas and illustrates how Vedic poetry could be meaningfully translated. It is an everlasting contribution to literary and cultural history. Among his philosophical writings in Hindi, the most notable ones are: *Mūlya Mīmāṁsā*, which received a Government of India award and is an original work on axiology; *Śaṅkarācārya: Vichāra aur Sandarbha* which is a new interpretation of Advaita; *Apohasiddhi* and *Nyāyabindu*, which translate classics of Buddhist logic from Sanskrit into Hindi with a new gloss.

Prof. Pande's creative works in Hindi include four collections of original poems — *Agnibīja, Kṣaṇa-Lakṣaṇa, Hansikā* and *Jayā*. These poems are classicist in the definition of form but modern in rhythm. They are marked by philosophical questioning, appreciation of nature and a wistful longing for the past. *Hansikā* and *Jayā* have been especially well received by discerning critics. His *Sāhitya Saundarya aur Saṁskr̥ti*, a theoretical critical work, received a revised Mangala Prasad award. His edited volume on Kālidāsa that attempts to sum up Kālidāsa criticism. His poetic transcreation of *Gahasattsai* is a new departure.

Among his English writings, mention may be made of his first publication, *Studies in the Origins of Buddhism* which was highly acclaimed internationally. The *Journal of German Oriental Society* (ZDMG) described it in 1961 as the best work on the subject in the previous 20 years. His other works in English include, *Foundations of Indian Culture* (2 vols.), presenting culture as a unity of vision, symbolic forms and social reality, is already recognised as a classic; *The History of Indian Science Philosophy and Culture* vol. 1, part I & II (ed.), represents a new monumental beginning in the Indian historiography; *Life and Thought of Shankaracharya* and *MM Gopinath Kaviraj* are historical biographies which are of quite original kind. *Meaning and Process of Culture* is the first work to discuss philosophy of history in the light of Indian tradition from an original point of view.

Prof. Pande had visited many foreign countries on invitation, some of which include the USSR, England, Mexico, Switzerland, Austria, Germany, New Zealand, China and Sri Lanka. He had delivered numerous prestigious endowment lectures at many places.

In recognition of Prof Pande's contribution to learning and letter, he was conferred with various honorary degrees and awards. The honorary degrees include D.Litt., Vidyavaridhi, Sahitya Vachaspati, Mahamahopadhyaya and Vachaspati. The awards conferred upon him include Shankar Samman, Darshan Vigyan Samman, Manisha Samman, Mangla Prasad award and Naresh Mehta award. He was conferred the Padma Shri by the President of India as a tribute to his contribution to Indian philosophy, history and culture.

पञ्चमः स्कन्धः

कल्पवृक्षाः पुनराविष्कृताः



Section-V

Kalpavṛkṣas Rediscovered

Śabdakalpadruma
A Treasure-Trove of India

Himanshu Shekhar Jha

Śabdakalpadruma, edited by Sir Rājā Radhakant Deb Bahadur, is the first encyclopaedic dictionary in Sanskrit available in printed form. The first edition in Bangla script was brought out by Radhakant Deb in 1819. It had seven volumes. *Śabdakalpadruma* is an astonishing example of erudition and scholarship of Rājā Radhakant Deb Bahadur as well as his munificence. He not only created this voluminous work, but also provided all necessary funds for its printing.

Its usefulness was evidenced by the fact that it has made available at one place the vast ocean of words in Sanskrit with their meanings and other attributes.

In the preface to the first edition of this *magnum opus*, Rājā Radhakant Deb wrote that he had consulted as many as 29 ancient Sanskrit dictionaries, 35 commentaries on the single text of *Amarakośa* — the first Sanskrit lexicon of Sanskrit — as well as all important works of Sanskrit literature. In fact the *Śabdakalpadruma* was the first Sanskrit dictionary prepared on modern principles of lexicography presenting the vast heritage of Sanskrit in all its diversity. Words were collected from the Vedas, Vedāṅgas, Bhāṣyas, commentaries on Sanskrit classics, works on grammar, prosody, astrology, Vaidyaka, music, Nyāya-Vaiśaiṣeka, Sāṁkhya-Yoga, Vedānta-Mīmāṁsā, Dharmaśāstra and Tantra.

The aim of Rājā Radhakant Deb in compiling this lexicon was laudable. The learned writer has stated that though the gods and sages had created twelve vidyās i.e. learnings in the devabhāṣā, there was no dictionary in India at that time in which the meanings of words with definitions could be found. Rājā Deb has drawn our attention to this fact also that there was not a single lexicon in which connotations and etymologies of all words were given. Thus the voluminous dictionary prepared by him came as a boon for researchers and students of Sanskrit.

Life of Rājā Radhakant Deb Bahadur

Born in 1784, Rājā Radhakant Deb Bahadur was a well-known philanthropist and educationist of Bengal in the nineteenth century. He belonged to the Kāyastha royal family. His ancestors had helped the East India Company in overcoming Nawab Sirazuddaula and were honoured with titles like 'Rayabahadur.'

Rājā Radhakant Deb Bahadur was the son of King Gopimohan Deb. His grandfather, Nabakrishna Deb was well versed in Persian and through merit and accidental circumstances he became a trusted munshi of the East India Company. He had served under Robert Clive and Warren Hastings and was honoured with the title of Mahārājā for his loyal services. Gopimohan was his adopted son. There was considerable enhancement in the wealth and fortunes of the royal family during his reign and he was considered as the foremost leader of Calcutta Hindu society.

He was taught six languages right from his childhood — Bengali, Hindi, Persian, Arabic, English and Sanskrit. He was wedded to the great granddaughter of Chaudhury Gopikant Singh. He won worldwide recognition for his scholarship and administrative acumen, and was given the office of the magistrate by the governor general of India.

The idea of preparing *Śabdakalpadruma* came to his mind on the occasion of the marriage of his grandson and he called the assembly of his Family to apprise them of the great project. Several *paṇḍits* as well as the sons of his brothers came to his assistance and formed a team of editors.

Rājā Radhakant Deb was nominated as a corresponding member of the Royal Asiatic Society of Great Britain and Ireland in 1836. The king of Denmark on 10 May 1854, sent the Royal Medal *pro meritis* as a token of sincere acknowledgement and the high value of the work done by Rājā Radhakant Deb.

Radhakant Deb always showed remarkable interest in promoting education, particularly English education among the Hindus and also supported female education. He played a leading role in the establishment of the Calcutta Hindu College in 1817 and was an active director of the college for over thirty years. He also showed keen interest in promoting the cause of primary education in his state. He was actively involved in the establishment and activities of the Calcutta School-book Society (1817) and the Calcutta School Society (1818). He was also an active member of the Agricultural and Horticultural Society of India since its establishment in 1818. He was the founder president of the British India Association (1851), and served this office till his demise. He passed away in 1867.

Devanāgarī Edition of Śabdakalpadruma

The requests to bring out an edition in Devanagari script must have been pouring in even when the Rājā was penning the introduction to this first edition. He therefore wrote—

> किञ्च पश्चिमदेशीयलोकानां महोपकाराय देवनागराक्षरेण एतत्कोशमुद्राङ्कनार्थं पा श्चात्या मद्बन्धुवर्गा ममान्तिके बहुशः प्रार्थयन्ते। किन्तु तत्प्रार्थनापूरणे मदीयायुषोनुकूलतायां सन्दिहानो निवृत्तोस्मि। यद्यपि कश्चिद् विपश्चित् किंवा विषयी स्वीयलाभार्थं मत्कृतैतद् ग्रन्थाधिकारं यथारीति गृहीत्वा अस्मिन् कर्मणि प्रवर्तेत तत्र ममापत्तिर्नास्ति।

> Also for the great benefit of the people of the West, my brothers from western countries have been repeatedly urging upon me to get this work printed in Devanāgarī letters. But I doubt whether my age will enable me to fulfil their request. I will have no objection if any scholar or a person having means undertakes this work after having obtained rights from me as per rules.

Before his departure from this world, however, the Rājā had set aside a sufficient amount of monitory grant from his treasury for preparation and printing of the Devanāgarī edition of the *Śabdabrahma*. Shri Varada Prasad Basu and Haricharan Basu undertook the task to prepare this edition. The edition was finally brought out in 1886.

The Philosophy: Lexicon as a Divine Tree

The use of the word *Śabdabrahma* in the book testifies to the fact that Rājā Radhakant Deb and the learned scholars of his team sanguinely believed that his *Śabdakalpadruma* would enable the seekers of learning to fulfil their desires like the Kalpataru, a tree in the heavens which grants whatever its devotee desires of it. Rājā Radhakant Deb wrote in his preface to the first *kāṇḍa* (book) of his dictionary:

> एतत्कोशस्य शब्दकल्पद्रुमनामकरणकारणमेतत्। स्वर्गीयकल्पद्रुमसन्निधाने यो यत् प्रार्थयते तस्य तत्प्राप्तिर्भवत्येव। मत्कृतमर्त्यीयशब्दकल्पद्रुमसमीपे यानि यानि समीहितशब्दादीनि प्रार्थयन्ते तानि तान्यवश्यं प्राप्नुवन्ति। अतः कल्पवृक्षसादृश्यमेव नामकरणम्। प्राचीनसङ्ग्रहकृद्भिरपि स्वकृतग्रन्थानां कल्पद्रुमकल्पतरुकल्पलता- प्रभृतिनामधेयं कृतम्। तत्सदृशार्थक-कामधेनु-चिन्तामण्यादिपुस्तकानि च प्रचलन्ति एतद्ग्रन्थस्य वृक्षरूपकत्वात् अस्य खण्डस्य काण्डेति संज्ञां कृतवान्।

This is the reason for naming this dictionary as the *Śabdakalpadruma* — whatsoever a person desires in the vicinity of the celestial tree (*svargīya kalpadruma*), he gets that. (In the same way human beings) will get whatever words, etc. they desire from this *kalpadruma* made by me. Therefore, this similarity has been the reason for the nomenclature. The ancient authors have also followed the practice of naming their treatises on the basis of such similarity to Kāmadhenu, Kalpalatā, etc. Following the metaphor of the tree, this section of this dictionary has been named *kāṇḍa* (stem)].

It is all the more important because the foundation upon which its marvellous edifice stands is divine. It begins by treating of word as Brahman which is evident, inter-alia, from the very first verse of preface to its Devanāgarī edition by Shri Varada Prasad Basu and Haricharan Basu:

उपास्महे शिवं सत्यं सर्वसर्वार्थसाधकम्।
द्यावाभूमीस्थितं व्याप्य शब्दब्रह्मसनातनम्।।

It was with the belief in the spiritual efficacy of words that the learned Radhakant Deb had started the compilation of this encyclopaedic dictionary. The learned lexicon was conceived of not as an ordinary mundane work serving the interests of a particular nation or race but of all people of the world.

Rājā Radhakant Deb was made to sustain and promote spiritual values in the whole world with the help of words from Sanskrit which has rightly been designated as *devabhāṣā*, i.e. the language of gods.

It is very important to note that the lexicographer of *Śabdakalpadruma* was motivated to promote the knowledge among the people of the whole world to enable them to lead an upright life, free from ignorance and diseases.

Expressing their belief that the *Śabdakalpadruma* will be of inestimable advantages to its learners, the editors of Devanāgarī edition state that it is not merely a dictionary containing meaning of words; it is a lexicon for the Yogis as well as an incomparable Yogaśāstra. It provides excellent medicines to those who suffer from diseases. The said introduction which was written in 1886 also tells us about other uses this lexicon can be put to.

World Wide Acclaim

The copies of the first edition of *Śabdakalpadruma* printed in Bangalipi were meant for free distribution. Even with the limited circulation, the work of Radhakant Deb aroused interest in academic circles and received a worldwide applause for the stupendous task thus accomplished.

The immense value of *Śabdakalpadruma* as a reference work of encyclopaedic nature was recognised even when it was the first edition in Bangla script still in printing. It was on account of the copious explanation of each word along with other details which are not generally found in other dictionaries compiled by the learned scholars either of the East or the West that several learned men of various countries felt compelled to express great joy when they received the copies of this astounding work.

The publication of *Śabdakalpadruma* was definitely one of the greatest events in the history of Sanskrit studies. It had turned over a new leaf in the history of Sanskrit lexicon. It will not be an exaggeration to say that it was an epoch-making work of exceptional scholarship, rarely met with in any branch of learning.

An English version of an extract from the annual report of the Asiatic Society of Paris for 1846 given in the opening part of the first volume of *Śabdakalpadruma* bears eloquent testimony to the great appreciation of Radhakant Deb's exceptional contribution to Sanskrit language by way of a learned lexicon. The excerpt is as follows:

"Rājā Radhakant Deb of Calcutta has issued the 5th volume of his *Sanskrit Encyclopaedic Dictionary*. In this work each word is followed by the explanation of its meaning by synonyms, the dictionary being indicated from which they were taken by the description of the object to which the word applies, and by quotations from the classical works in which it is used."

It is of interest to note the concluding portion of the above excerpt which is reproduced hereunder:

> Finally the undertaking of Radhakant Deb, is so much more the meritorious as the study of the Sanskrit, as that of the learned languages of the East generally has never been so little encouraged as at the present time.

The statement of Sir Hyde East, chief justice, who held the author of the encyclopaedic lexicon *Śabdakalpadruma* Rājā Radhakant Deb in high regard and estimation had stated as far back as 1822 that the said dictionary was in the process of being compiled.

Even earlier than 1822 Dr. Horace Hayman Wilson, professor of Sanskrit at the University of Oxford had written in the preface to his *The Sanskrit and English Dictionary* 1st edition, 1819, p. XXXVIII —

> A compilation of a superior character to any of these modern works and indeed to any of the more ancient works is now in progress in Calcutta; it is entitled the *Śabdakalpadruma*, and is a Sanskrit dictionary alphabetically arranged, with reference to the authorities, and with copious explanations in the Sanskrit language, it is printed in the Bangla character, it is the work of a young gentleman of fortune and family, Radhakant Deb, with the assistance of the best *paṇḍits* and is printing at his own expense, and is in occupation which singularly contrasts with the low luxury, in which Hindus of his age and rank ordinarily spend their time and money, the politeness of the author has favoured me with the first sheets of the work, but I regret, it has not sufficiently advanced for me the benefit by its contents, he has also obliged me with many critical remarks on the earlier parts of my own dictionary, of which, where practicable I have availed myself. The *Śabdakalpadruma* must take some considerable time before it is completed.

Dr. Charles Lassen, Professor of Sanskrit literature in Bonn, has called *Śabdakalpadruma* "An inexhaustible mine of hitherto hidden treasures accessible to Sanskrit scholars". Dr. Lassen was very much impressed by the diversity of subjects on which the learned lexicographer had spent his labour in preparing his celebrated *Śabdakalpadruma*. In a letter addressed to the author Dr. Lassen had written:

> By the completion of the *Śabdakalpadruma*, one of the most arduous and important literary enterprises, has been brought to a successful conclusion, and thereby a vast treasure of information, on a great number of subjects connected with Indian religion, science, arts, geography and material productions, have been opened to the literary men who occupy themselves with their study.

Śabdakalpadruma was rightly called "a real philosophical and religious treasure of India" by professor Engene Burnouf of France as far back as 1835.

Dr. Herman Brockhaus, professor of Sanskrit literature in the University of Leipzig in his letter of 15 December 1850 to Radhakant Deb described the *Śabdakalpadruma* as 'the most important of resources' for study of Sanskrit, and said — "Astonishing is the learning displayed in this great work, so rich in its contents, so invaluable as the most complete collection of the most valuable results of the Indian mind."

The *Śabdakalpadruma* has thus heralded a new era in the domain of Sanskrit learning.

Bhāsa Rediscovered

Radhavallabh Tripathi

In our country traditions have been lost and also regained. This has happened in the domain of drama and stage on several occasions.

About two thousand years ago, during the reign of King Vikramāditya, connoisseurs who had abiding interest in watching dramatic performances wanted to witness a new play. Consequently the maiden drama of a new playwright was selected. The lovers of art were considerably impressed by the new playwright. They wanted his play to be staged, but as usual there were others who were opposed to it. The King Vikramāditya and his council, however, wanted that the play of the new playwright Kālidāsa should be staged.

When the dramatic performance was going to commence, Paripārśvika — the assistant of the stage-manager, i.e. Sūtradhāra, posed a question as to why ignoring playwrights of very great fame such as Bhāsa, Saumilla and Kaviputra, the council was attaching so much importance to the work of a new playwright, Kālidāsa.

In reply to the aforesaid question the Sūtradhāra said that everything does not become good only because it is old, neither a poem is bad only because it is new. The wise ones chose after careful consideration; the unwise are carried away by others convictions.

The new playwright was Kālidāsa and his play was *Mālavikāgnimitram*. The novel playwright had not only asserted his point with force, he had also been very conscious at the time of writing his play that the spectators would view his composition in comparison with Bhāsa. Therefore he had written the whole of his play as a critique to Bhāsa's most powerful play *Svapnavāsavadattam*. He wanted to convince the audience that the days of sentimentalism are gone and one must address the problems of life with a realistic frame of mind.

Subsequently, Kālidāsa scaled new heights in dramatic accomplishments in his *Vikram-orvaśīyam* and *Abhijñānaśākuntalam*. Bhāsa, Saumilla and Kaviputra were relegated in the background. But the world of theatre could not forsake the plays of Bhāsa. His plays continued to enthrall the audience. They reached the southern-most corners of the country, in Kerala, where the actors, called the *cakyar*s of Kerala, have been presenting them anonymously. The name of the playwright was forgotten, his plays remained.

1912 was the year of a great rediscovery in the history of Sanskrit. It was during this year that a *paṇḍit* of Kerala — T. Ganapati Shastri (1860-1926), one of the most distinguished *paṇḍit*s and laureates of modern age, brought out an edition of *Svapnavāsavadattam* declaring that it is a play by Bhāsa. He claimed in its preface that he had found the remaining Bhāsa plays also.

Having served as Principal of Government Sanskrit College, he joined the Government Publication Department at Travancore and worked there as chairman from 1908 to 1926. His Sanskrit commentary on *Arthaśāstra* of *Kauṭilya* is a monumental work. Pandit Ganapati Shastri initially worked as Sanskrit teacher, and then was elevated to the post of principal of Government Sanskrit College and subsequently served as chairman of Government Manuscript Publication Department at Travancore in Kerala from 1908 to 1926. During this period he got an opportunity of looking at the manuscripts. It was he who

identified the manuscripts of Bhāsa-plays and recognised their value.

As Ganapati Shastri went on publishing 13 plays one after another it gave rise to debates and controversies among the scholars of Sanskrit. In 1915, he published the last play of this series — *Pratimā*. By that time the riddle related to Bhāsa had become more knotty. In his preface, T. Ganapati Shastri corroborated his statement after an in-depth study of these plays and also after adducing several evidences as to why even without the mention of the name of the playwright in the plays he regards all these thirteen plays as works of only one dramatist, Bhāsa.

But then a strong debate had arisen amongst the scholars of Sanskrit about these plays. This may be called the biggest controversy in the world of Sanskrit in the twentieth century. Renowned *paṇḍits* of the century comprising western scholars and traditional Sanskrit *paṇḍits* of India participated in the debate. Mahamahopadhyaya Ramavatar Sharma, one of the greatest jewels of Kashi's scholastic tradition, Barnett, Sylvain Lévi, Winternitz, Sukthanakar, Krishna Pishroti, C.R. Devdhar and many others put forward their views relating to the problem of Bhāsa which displayed excessive differences of opinion. Ganapati Shastri, Keith, Laxman Sarup, etc. advanced the view that all the thirteen plays have been written by Bhāsa. Some scholars cancelled out all these averments from a new angle. Others were of the view that some of these compositions have been penned by Bhāsa; still others opined that these are abridgements made by the *cakyars*.

One more controversy got linked to the rediscovery of Bhāsa. The co-workers of T. Ganapati Shastri were not very happy with the situation that the entire credit of the discovery of Bhāsa should go to an official of the publication department established by the king. They were of the view that credit must go to the king. A major role in inciting this debate was played by K. Sambasadashiva Shastri who succeeded T. Ganapati Shastri as the chief of that very department of publications. Samba Shastri admitted the fact that his predecessor has done important work on the plays of Bhāsa, but he denied the credit of the discovery of Bhāsa to Ganapati Shastri. He argued that the king of Travancore Ailam Tirunal (1860-1880) knew beforehand that *Svapnavāsavadattam* is a drama written by Bhāsa; the king having collected and preserved the manuscripts from different regions of Kerala in the palace library and studying them had identified one of these plays as *Svapnavāsavadattam*; the late Kerala Verma Tamburan, known as Keralīya Kālidāsa and Rajaraj Verma, designated as the Pāṇini of Kerala, both could stand testimony to the fact that Maharaja Ailam Tirunal was aware of *Svapnavāsavadattam* as a Bhāsa play.

Though Sambasadashiva Shastri aired the name of Maharaja Ailam Tirunal of Travancore to give a new turn to the controversy related to Bhāsa, he could not adduce any written evidence in verification of his contention. Perhaps he himself was not convinced about his own statement. Therefore, he subsequently named another king — Vishakham Tirunal (1880-1885) — in place of Maharaja Ailam Tirunal for discovery of Bhāsa. Some other *paṇḍits* were also named about whom it was stated that they too knew about the plays written by Bhāsa.

It may be that Maharaja Ailam Tirunal, Vishakham Tirunal or some other *paṇḍits* might have knowledge about the plays of Bhāsa even before T. Ganapati Shastri attended to the work, but credit of discovering Bhāsa goes exclusively to T. Ganapati Shastri. If Bhāsa is one of the select and most dazzling jewels in Sanskrit dramatic tradition, it was T. Ganapati Shastri alone who could recognise him in the process of his rediscovery in the entire historical and literary perspective.

Innovations in Traditional Sanskrit Education

Shrimad Dayanand Kanya Gurukul

Shrimad Dayanand Kanya Gurukul of Chotipura is one of the most prestigious institutions in India for traditional studies in Sanskrit. Located in a small village Chotipura on Delhi-Bareilly Road, this Gurukul for girls has made achievements which even the most developed and modern institutions of higher learning aspire for. Within the short spell of its existence, as many as 31 students were awarded the Junior Reasearch Fellowship of the University Grants Commission. Just in the year 2010-11, eleven students of tis Gurukul passed the NET-JRF test of the UGC.

There are about 500 girls studying in this Gurukul at present. Most of them belong to the underprivileged classes and come from more than twelve different states of India. The gurukul has made excellent arrangements for their free boarding and lodging with its spacious building of its girls hostel recently completed. Day scholars are not entertained.

The Gurukul has a team of 18 experienced and dedicated teachers to impart education and supervise the students at all times. They help them to realise their intellectual potentialities and make them cultured and disciplined.

The Gurukul provides education from primary standard to Postgraduate level. The students' secondary classes are trained in all the subjects, viz. english, science, history, geography, maths, computers, home-science, drawing, etc. This Gurukul is affiliated to U.P. Board till the 8th standard, to Gurukul Kangri University, Haridwar, till the Vidyadhikari (10th standard) and it's affiliated to Maharshi Dayanand University, Rohtak, right from the Uttar Madhyama to Shastri (11th standard to B.A.). The students have secured five to seven merit positions out of the first ten merit places every year. During a short span of ten years, the Gurukul has won eleven gold medals in Shastri (B.A. level) and M.A. examinations.

Tradition and modernity go hand in hand together in this Gurukul. The students have come with laurels in national and international events of sports and cultural activities, they have begged as many as forty state-level or national awards and one students has won gold medal in International Olympics.



Shrimad Dayanand Kanya Gurukul Mahavidyalaya, Chotipura











Our girls receiving shield from the Governor of Sikkim Mr. V.Ramarao
for standing first in National patriotic song contest



Girls performing yajña



Regular visits by the parents to the Gurukul to see their children



Acharya Ji & Teachers

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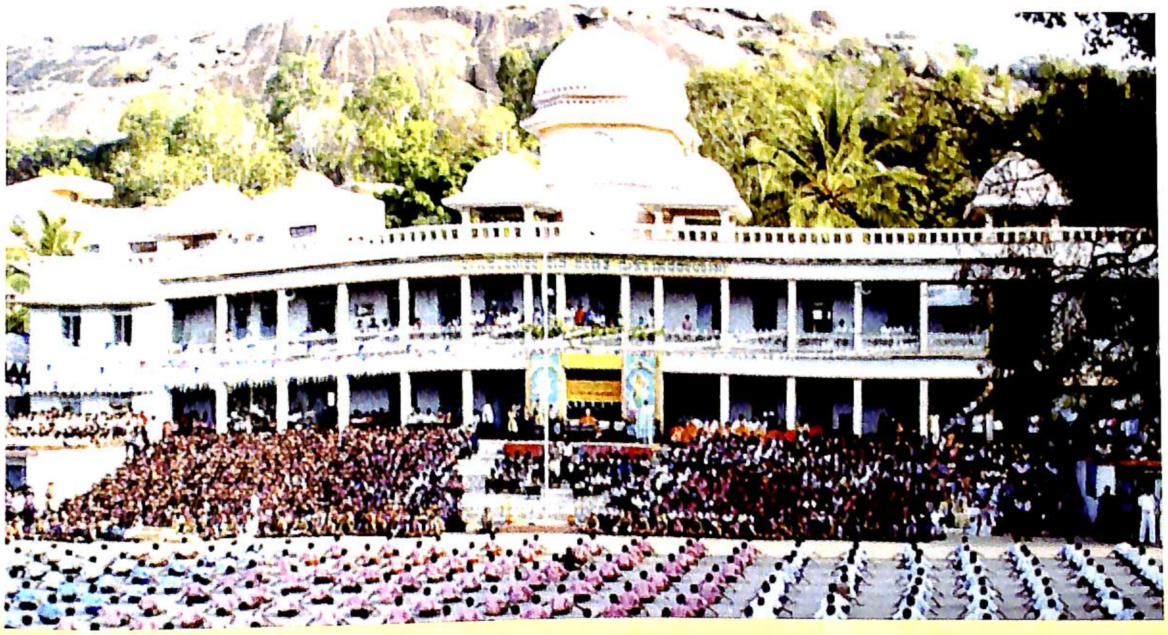
Siddhaganga Gurukala, Tumkur

The Siddhaganga Gurukula was established by Sree Uddana Swamiji (the Guru of the present head of the Math) in the year 1917. It consisted of a free boarding house and a Sanskrit *pāṭhaśālā* with an intake of 40 students belonging to all faiths and communities. It is this secular outlook that has endeared Siddhaganga Math to all sections of the society. The strength of the Gurukula, when the present Swamiji assumed full responsibility in 1941, was about 200. The ceaseless and untiring efforts of Sree Swamiji spread over seven decades, have resulted in the development of the Gurukula into its present magnitude accommodating more than 9000 children. The nature of the enormous responsibility that is being shouldered by this institution becomes striking when one realises that the Math does not have any assured source of income. The monthly expenditure is being met mostly with generous donations from the public and the State Government of Karnataka.

Sree Siddhaganga Math is an ancient ashram fostering a continuous line of illustrious "*śivayogī siddhapuruṣa*s" dating back to the 15th century CE. As per the recorded history, the Math was established by Sri Gosala Siddheshvara Swami who belonged to the *śūnya siṁhāsana*, a spiritual academy of fame during the days of the social reformer Basaveshwara. The Math is situated amidst a divinely serene and colourful landscape at a distance of 63 km from Bangalore and has also, during these later years, developed into a much visited pilgrim centre. More than everything Sree Siddhaganga Math has become a unique Gurukula providing education to more than 9000 poor children with free food and shelter, without any discrimination of caste or creed.

Sree Siddhaganga Education Society, which is presided over by Sree Sree Sivakumara Swamiji, has established more than 130 educational institutions mostly in rural areas of eight districts of Karnataka. They include one hundred and twenty-two institutions. Nearly 45000 students (30000 boys and 15000 girls) are getting educated in these institutions. These institutions have provided employment to 1300 teachers and 700 support staff.

Sree Swamiji extended and developed the Sanskrit school, started in 1917 by his predecessor, into a home of eminent scholars by elevating it to the status of a college as early as 1937. At present, about



Samskrit College at Siddhaganga Gurukula

7000 students belonging to all communities are pursuing their studies in different branches of Sanskrit learning in this college which is, perhaps, the biggest of its kind in the country. Hundreds of graduates (vidvāns) from this college are serving the cause of Sanskrit learning all over the country at various levels. The library of the college has grown into a Research Centre in Oriental Studies with its rare and valuable collections. Of late, Sree Swamiji has started a number of Sanskrit schools in various rural parts of the State of Karnataka to popularise learning of Sanskrit among the rural folk. The college has also been fostering learning of Kannada, side by side, in its Kannada wing.

The Diamond Jubilee of the Siddhaganga Gurukula and Sanskrit College was celebrated in April 1982 along with the Golden Jubilee of the assumption of the Holy Order by Sree Swamiji.

Dr. Sree Sree Sivakumara Swamiji, the present head of the Math was initiated into Viraktāśrama order in 1930. At present he is 103 years old. The driving forces of Sree Swamij's more than seven decades of fruitful service to humanity are hard work, disciplined life, faith in humanity and sincerity of purpose in helping the poor and the downtrodden. Endowed with sound collegiate education in English and profound proficiency in Kannada and Sanskrit, Sree Swamiji has developed educational institutions in which the students are exposed to a wide spectrum of knowledge — from traditional learning of Sanskrit to the modern science and technology. With his catholic outlook Sree Swamiji has earned the goodwill and respect of peope of all faiths and communities. In recognition of his yeoman's service, Sree Swamiji was honoured with the honorary degree of Doctor of Literature by Karnataka University in 1965. It is his total commitment to the service of humanity that enables Sree Swamiji to go through the eighteen-hour daily work schedule even at the age of 103.

Sree Swamiji's labour of love, in religious parlance, is called *dasoha*. The *dasoha* offers food to all without any discrimination of caste, colour and creed that has become Math's way of life. The sacred fire lit 100 years ago in its kitchen is still glowing brighter feeding thousands of men and women, day in and day out. In addition to feeding 9000 students of the *gurukula*, about two thousand pilgrims visiting the Math for worshipping the deities and for the *darśana* of Swamiji, are also provided with free food. Annually, for about a fortnight, tens of thousands of people, who congregate at the time of the Car Festival and the Cattle Fair, are also provided with free food. This is indeed a mega event, requiring enormous quantities of food stuff, fuel, water besides other facilities, and a huge establishment to manage the crowds.

Entrance of the Gurukula



Darshanam Sanskrit Mahavidyalaya

Darshanam Sanskrit Mahavidyalaya at Ahmedabad (Gujarat) represents the resurrection and transformation of the ancient Indian system of education — the Gurukul system — where traditional wisdom prepares to meet global a challenges of today. The textual corpus of Sanskrit Śāstras is being studied here with a view to unfolding their practical values and knowledge in the modern context. The emphasis is shifted to inculcating a value system in practical life rather than simple accumulation of information.

The Mahavidyalaya is the brainchild of Madhavpriyadasji Swami, who has nourished it after it came into inception, in June 1998, with the blessings of Pujya Shree Jogi Swamiji. It carries forward his vision to develop as a centre of excellence in the Vedic studies and to be a sound foundation for reinforcing the devotion to the cause of service to the nation and to humanity.

Darshanam Sanskrit Mahavidyalaya's curriculum emphasises on traditional Sanskrit scriptures; it also includes all the modern subjects such as Information Technology, Mathematics, Sciences and the World Studies. Knowledge, sports and spirituality are combined.

The Mahavidyalaya provides for education from the primary level to the university level. For education upto class XII of higher secondary school level, it is affiliated to the Gujarat Board of Secondary and Higher Secondary Education, Gandhinagar. For undergraduate and postgraduate education in various disciplines under the traditional Sanskrit studies leading to Shastri, Acharya, M.Phil. and Vidyavaridhi (Ph.D) degrees, affiliation has been provided by the Somnath Sanskrit University of Gujarat.

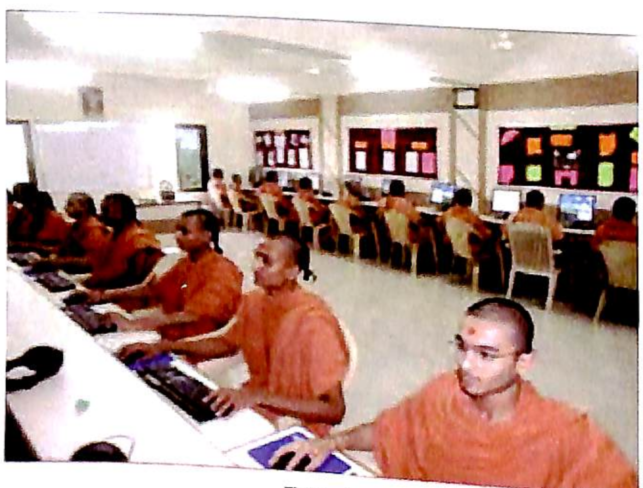
Equipped with world-class facilities in respect of computer laboratory and sports, it has an IT lab, Science lab, Language lab, Audio-visual lab as well as a hostel, dining and canteen facility, sports infrastructure.

The Mahavidyalaya authorities have signed MoUs with the Academy of Sanskrit Research (ASR), Melkote (Karnataka) and has also created a Computer Training Centre authorised by the CDAC (Centre for Development of Advanced Computing, Govt. of India), Pune.

To attain even more rigorous standards of quality education, Darshanam Sanskrit Mahavidyalaya has secured an international recognition and accreditation from an international accreditation providing agency CITA, which has its head office in the US and so far has accredited more than 30000 schools across the globe.

Modern computer certification courses, including the advance diploma along with JAVA programming are conducted for the students of traditional courses in Nyāya, Jyotiṣa, Sāhitya, Vedānta and Vyākaraṇa, etc. Besides, there are courses involving cultural education such as Temple Management (Diploma), Diploma in Vedānta, Yoga Certificate Course, Karmakāṇḍa and non formal Sanskrit education. The students of this Mahavidyalaya have received several awards at the national level competitions — All Indian Elocutions Contests and Śalākā parikṣā, organised by the Rashtriya Sanskrit Sansthan, New Delhi.





IT Lab

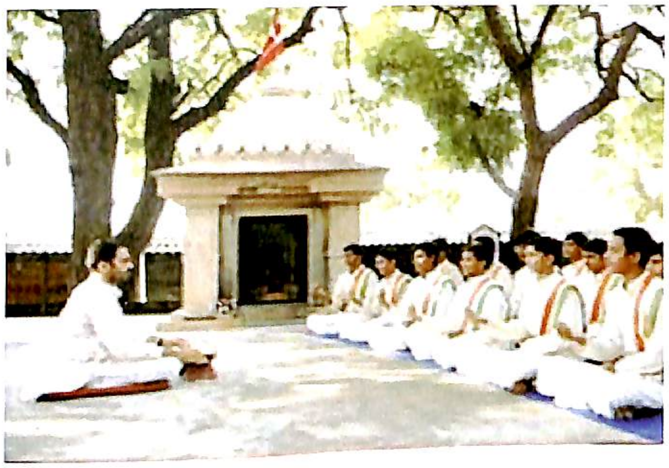


Library

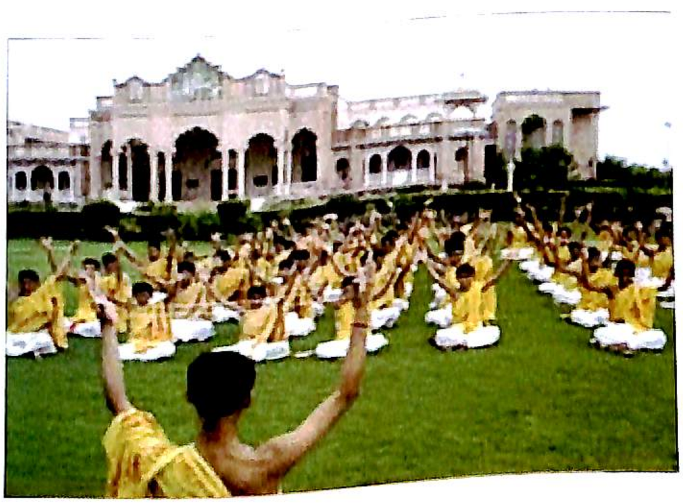


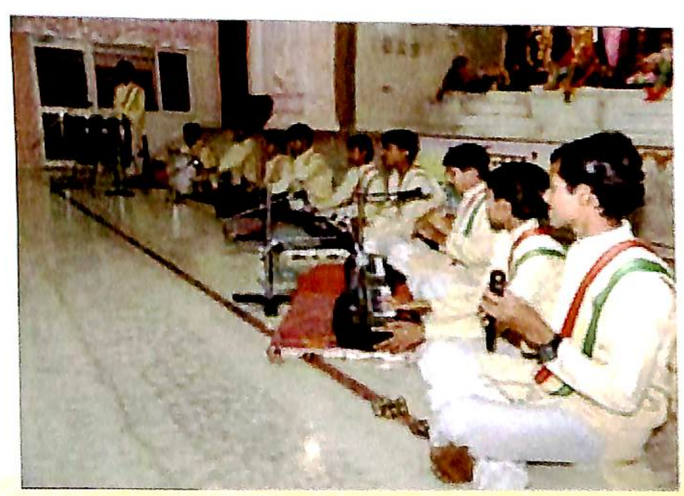


Class


Study


Study


Activity


Activity

प्रो.वी.वेङ्कटाचलम् वेदान्त शोधपीठ

महर्षि पाणिनि संस्कृत एवं वैदिक विश्वविद्यालय, उज्जैन





महर्षि पाणिनि संस्कृत एवं वैदिक विश्वविद्यालय उज्जैन में स्थापित प्रो.वी वेङ्कटाचलम् वेदान्त शोध पीठ साहित्य, संस्कृति और दर्शन के उन्नयन के लिये कटिबद्ध है। पीठ की प्रस्तावित कार्य योजनाएँ हैं :-

- संस्कृत साहित्य तथा वेदान्त दर्शन में शोध कार्य।
- पुस्तक प्रकाशन
- पुस्तकालय
- उत्सवों एवं सङ्गोष्ठियों का आयोजन
- प्रावीण्य सूची में प्रथम स्थान प्राप्त करने वाले छात्रों को स्वर्ण पदक प्रदान करना।

विश्वविद्यालय में संचालित पाठ्यक्रम -

पीएच.डी., एम.फिल.
एम.ए., आचार्य, बी.ए., शास्त्री
एवं पत्रोपाधि (डिप्लोमा)

प्रो. मुरलीमनोहर पाठक
प्रभारी आचार्य (शोधपीठ)
मो.- 09424844467

पता : महर्षि पाणिनि संस्कृत एवं वैदिक विश्वविद्यालय, बी.एम.बिड़ला शोध संस्थान, देवास रोड़, उज्जैन
दूरभाष एवं फैक्स - 0734 - 2524845 ई-मेल - regpsvvmp@rediffmail.com, Website : www.mpsvvujjain.org

षष्ठः स्कन्धः

साम्प्रतिकी



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Section-VI

Traditions in Contemporary Culture

Four Cardinal Principles of Bauddha Darśana*

Samdhong Rinpoche

It is indeed a great honour and privilege for me to have an opportunity to be here with you — almost 2600 years after Buddha's enlightenment. I thank the Indian Council for Philosophical Research and the Rashtriya Sanskrit Sansthan for giving me this opportunity. Govind Chandra Pandeji is *gurutulya* to me, he is my friend, philosopher and guide. I am so fortunate to have his presence here today.

At the outset, I would like to pay my tributes to some of the esteemed colleagues who are no more with us. I remember Prof. K. Sachchidanand Murthy and Prof. Daya Krishna and many others.

I wish to present my lecture in three parts. First, I would like to discuss briefly the four cardinal principles of Bauddha Darśana — the *caturdharmoddāna* which differentiate Bauddha Darśana from other Indian philosophical systems. Secondly, I want to review the present situation on this planet — this earth and the responsibility of Indian *dārśanika*s in general and the Bauddha *dārśanika*s in particular. Lastly, I would like to make an appeal to the Indian people to come forward for finding the solutions to some of the problems that the humanity is besieged with at the global level.

It is a bit difficult for me to talk about Bauddha Darśana in the English language as I do not have an adequate vocabulary to translate the technical terms. Therefore, please forgive me for using Sanskrit terms quite often, otherwise I may mislead you. For example, I am not very sure whether the expression 'philosophy' really means *darśana*. *Darśana* is something quite beyond the connotation of philosophy; it is a perception and viewpoint in direct contact with the 'Reality'.

The four cardinal principles not only differentiate the Baudhha Darśana from the other systems of thought, but they also determine all categories and concepts that are considered as the Bauddha Darśana. A theory or precept will be considered to be a part of Bauddha Darśana only if it does not transgress the four cardinal principles. Any concept or idea, that goes beyond these four cardinal principles, could be considered as non-Buddhist even if it is proposed by a Buddhist sect or a Buddhist tradition.

For example, there is small Buddhist *nikāya* called the *vāsikaputta*s. They accept an entity like the *ātman*. Their philosophy was not considered to be Buddhist.

I am using the concept as given in the *Āryasāgaranāgarājaparipṛcchā-sūtra*, *Mahāyāna-sūtra* and other *sūtra*s and commentary literatures of the Indian and the Tibetan *ācārya*s, which deal exclusively with the four cardinal principles. These principles are —

1. *Sarveṣām saṁskārāṇāṁ anityatāyāṁ* (all composed things are impermanent)
2. *sarveṣām sāsravāṇām dharmāṇām duḥkha-tāyām* (all contaminated things are misery)

* The second Buddha Jayanti Lecture, delivered by Reverend Samdhong Rinpodhe, jointly organised by the Indian Council of Philosophical Research and the Rashtriya Sanskrit Sansthan on 12 May 2011.

3. *Sarveṣām dharmāṇām anatmatāyām* (All existing things are void of soul)
4. *Nirvāṇasya śāntatāyām* (*nirvāṇa* is peace)

These four cardinal principles differentiate Bauddha Darśana from all other Indian philosophical thoughts as well as from non-Indian philosophical thoughts.

These four principles or views are repeatedly mentioned in 'Buddhavacanas' in *Mahāyana sūtras, Vinayapiṭaka* and other Tripiṭaka literature; and they are extensively commented upon by Maitreyanātha, Nāgārjuna, Asaṅga, Vasubandhu as well as their Tibetan commentators. In these commentaries, the *ācārya*s use a number of different terms for these four principles, such as *caturdharmasūtras, caturdharmamudrās, catur-dharmasamuuccaya* — these terms are quite popular.

As you all are aware, in Buddhist *dārśanika* position there are four major schools, Vaibhāṣika, Sautrāntika, Yogācāra and Vijñānavāda or Mādhyamika. Within these, there are so many further divisions and they are all considered various *dārśanika* tenets or concepts but none of them transgresses these four cardinal principles; therefore, they are Buddhist and they are supposed to be directly coming from the *Buddhavacanas*.

Buddha taught his disciples in accordance with their intellectual capacity, aptitude and orientation. He did not maintain a consistent level in his teachings. He candidly accepted the existence of inconstancy in his teaching and guided how to differentiate the *nihitārtha* and *neyārtha* or his teaching. In *Sandhinirmocanasūtra* he tells how to differentiate the *nihitārtha* and *neyārtha*.[1]

The four cardinal principles are to be viewed in the context of *nirvāṇa* and *nairātmya*. The concepts of *nirvāṇa* and *nairātmya* differ in diverse Buddhist schools, but these schools always considered the moment of production and the moment of decay. Here, I am referring to the basic principle of Buddhist 'transitoriness'. The cause of production is the cause of decay. There are no different causes — no different causes are in fact required. The teaching of Buddha about interdependent origination consists of the essence of his entire teachings. It leads to get freedom from bondage, and that is the subtlest way of looking at impermanence. Take 'time' for example — the idea of a month. A month consists of 30 or 31 days, it originates with the first day of a month and remains there throughout the duration of 30 days, lasting till the last day of the month. Buddhist principle of 'transitoriness' says that just as the first day begins, the duration of the month has already changed. There are no more 31 days now. The moment of cause of the beginning of the month is also the moment of the cause of its decay — there is no unchanging moment. This unchanging moment is the reality of all composed things *samskr̥ta dharmas*.

This concept of transitory nature of things is very subtle and dynamic in Buddhism. It denies inherent permanence of any phenomenon. It leads to interdependent origination, which is the real Buddhist philosophy, which is the core of Buddhism. We can understand this idea of interdependent origination or *pratītyasamutpāda* correctly only if we can understand the nature of transitoriness of all phenomenon.

The second cardinal principle is *duḥkha* or misery. All *karma*s and *kleśa*s go together. *Kleśa* is the cause of *karma*. The unenlightened sentient beings are passing through the cycle of decay and

1. These two terms may be translated as inherent sense and attributed sense. (ed.)

rebirth without freedom of the individual. There is nothing in any component which can be considered to be free from misery. The body and mind are full of *karma* and *kleśa*. Therefore, Buddha very categorically puts misery or *duḥkha* in three categories — there is misery of pain, there is misery of change or *pariṇāma*, and thirdly there is *saṁskāra duḥkha*. The misery of pain is recognised by everyone. No one wants to have pain. But the painless feeling or feeling of pleasure is not understood as the feeling of misery. The cause of misery has to be eradicated and *nirvāṇa* is to be achieved. The four noble truths are instructions to understand the real nature of misery or *duḥkha*. There are many feelings which we consider to be pleasure. But they go into more pain and more unhappiness. The end of pleasure is pain. Therefore, they come under the category of *pariṇāma duḥkha*.

The base of all worldly experiences is formed by the five agencies of an individual. The bodies or minds coordinated by *karma* or *kleśa* pave ground for all kinds of misery. The basis is the five aggregates of the individual — the body the mind — which are not regulated by one's own will but coming out of the force of *karma* and *kleśa* that provide the ground for all kinds of misery. It is the *saṁskāra duḥkha* the aggregate of the individual that makes ground for the feeling of misery and pain.

If the misery exists by its own nature, then there is no possibility of freedom from its bondage. But it is not so. It has the cause. All miseries are causality-created and inter-dependently originated. Therefore it is possible to eradicate them. They are created by *avidyā* or ignorance. Knowing the things as they exist is the *yathārtha*. There is no independent entity existing in itself. Unaware of this truth, we remain in the condition of an independent 'I' which causes the kārmic force — this causes to have a wrong view about ourselves and a wrong view of our own conditions that bind us.

The third principle is the emptiness. It refers to the truth of all phenomenon. All things are empty. Fourth is *nirvāṇa* — the peace. There are many misconceptions that peace can be achieved in continuity of pleasure or absence of pain without eradicating *avidyā* or ignorance — without eradicating the root of ignorance. Its opposite view is the *prajñā*, preceding the void — the *śūnya*. Without understanding this essencelessness there can be no peace for any person. *Nirvāṇa* is the eradication of the kārmic force — the cause of *kleśa*. *Nirvāṇa* alone is the peace.

Generally, people misconceive or remain exposed to the conditioning of the forces. There are two things. The things to be enjoyed or consumed like the *pañcaguṇas* — the *śabda*, the *sparśa*, the *rūpa*, the *rasa* and the *gandha*. We think that there is pleasure in these. On the other hand, the inner-self, who is the user, consumer, that also is considered to be permanent. These two misconceptions generate desire — the *tṛṣṇā*; — and this *tṛṣṇā* is the root cause of all misery. Thereby these misconceptions for cardinal principles become very important. The teaching of the four noble truths also wheels around these four cardinal principles. The concepts of *śīla*, *samādhi* and *prajñā* are also about the four cardinal principles. The entire teachings of Buddha — the *Buddhavacanas* — they are all originating from these four cardinal principles. This is how the Buddhist system is built up with its diversity of concepts. If we can understand these concepts properly, we enter into Buddha's path.

I am not going into the details. I just want to draw the attention of the scholars. When we look into any system we study it from different angles. But if you are able to understand these four principles in accordance with that particular thought, you can understand that system also.

Now I come to the second part of my lecture. Since I have this opportunity, I would like to draw your attention to the present state of this earth. Everyone feels proud that we live in the twenty-first century. The age of super technology and postmodern civilisation. But it is nothing but pleasure delusion. The reality is not that pleasant if you look at the present situation — economic disparity, exploitation and conflict that is ever increasing, poverty is not reduced; there is uncontrolled growth of population, everyday there is increasing violence — so-called terrorism, counter-terrorism, various forms of violence, that are persisting. There is environmental degradation, global warming, horrible natural disasters, how much tsunamis or devastation of all kinds have happened. Each one of these is capable of destroying this globe. Looking into all these conditions, the future of humanity on this planet does not seem to be hopeful. The economic challenges, the environmental challenges are looming large. The socio-economic and political leaderships do not have answers to these questions. Only spiritual people can provide answers to these questions. Spirituality begins from a *darśana* or *samyak darśana* — a right view. The ICPR is an institution committed to uphold philosophical traditions and it is high time we find a right view for the people of the world. Only spiritual and religious minded morality can provide answers to these baffling questions.

Unfortunately, the spiritual traditions are almost disappearing. Today there are self-contradictory expressions with regard to tolerance. If anybody is intolerant, he cannot be a religious person. An intolerant person cannot be a religious person. But we use the term 'religious person' very commonly.

There are also some positive things. They are not sufficient enough to encounter the devastating forces. In the nineteenth century and the twentieth century, many new things were started in India and other parts of the world. There were philosophical movements, J. Krishnamurti's philosophy and the teaching of *vipassanā* by Shri Goenkaji and the Gayatri Pariwar and the Art of Living, the teaching of universal responsibilities, the Tibetan tradition of Buddhism — within the fifty years these have reached all nooks and corners of the world and there are large number of followers now for these movements. The World Conference of Religions has also been re-constituted in the last decade of the last century. There is a World Peace Council also and the associations of global thinking. The press leadership is also there for dissemination.

In this respect third part of my lecture is an appeal to the Indian people. This is my humble request to the members of academia; they should rise to the occasion and provide the leadership. They should come forward to putting forth this right view. Now the Indian people should extend leadership of the world in order to save this globe from complete destruction. If we can do this, India would really once again perform the duties of the *jagadguru* — the teacher of the world. I hope that India really can do it.

The Light of the World*

Govind Chandra Pande

We have just listened to a very original and stimulating lecture by Reverend Rinpoche on different aspects of the ideas of Buddha. He has emphasised so many things and covered such a wide range of theories, bringing out all the salient features, and their spiritual and philosophical ideas. He has also co-related them to the contemporary situations. I hope the lecture, when published, will open up a new chapter in the study of Buddhism.

Buddha has been described as the 'light of Asia'. I personally feel that he should have been described as the 'light of the world.' The western philosophers did not describe him that way, because they believed that in the West the light came from a different source. King Aśoka had sent the Buddhist missionaries to the western world in the second-third century BCE. The people in other countries were profoundly influenced by these ideas of non-violence and compassion. The message of non-violence and compassion was conveyed at the global level by these missionaries. It is true that the ideas of non-violence and compassion were present in earlier traditions also. Pythagoras has said things which Buddha or Mahāvīra have said. So these ideas were present in the West earlier. But when Aśoka sent his missions, these missions of Aśoka certainly helped to establish the new *dharma* based on non-violence and compassion. In that sense, I said that Buddhism is the 'light of the world,' and not merely the 'light of the Asia'.

Rinpocheji has pointed out how the truth goes beyond philosophy. The *Mahāprajñā-pāramitāśāstra* attributed to Nāgārjuna begins with quoting the *Aṭṭhakavagga* extensively. *Aṭṭhakavaggavisuttanipāta* constantly emphasises the imponderability of truth. The same idea is found repeated in the beginning *śloka* that is quoted in *Aṭṭhakavagga* of *Suttanipāta*, there it also emphasises the imponderability of truth by citing the metaphor of seven blind men.

We cannot define the truth in intellectual terms that is why it is the *madhyamā patipad* — the middle path is to be accepted. Nāgārjuna says —

śūnyatā sarvadr̥ṣṭāṇām proktā nissaraṇam budhaiḥ

yeśaṁ vihīnatā dr̥ṣṭis tānasādhyān bhavāśraye.

Śunyatā is mentioned as a cure for all particular intellectual views, all dogmas. Rinpocheji has set right the key to understanding the Buddhism.

Even in the *Aṣṭasāhasritkaprajñāpāramitā* which is earliest of the Prajñāpāramitās, Subhūti is a layman, when Buddha enters his forest, he says that truth can be found only when one knows it by himself and nothing else. So, this notion of a totally inward knowledge which cannot be exteriorised or conceptualised — that is the heart or core of the Buddhism, that

* Remarks by Professor Govind Chandra Pande as Chairperson for the second Buddha Jayanti Lecture delivered by Reverend Samdhong Rinponche on 12 May 2011 which was organised jointly by the Indian Council of Philosophical Research and the Rashtriya Sanskrit Sansthan.

is, basic Buddhist tradition. Tradition says Buddha never spoke a word after his enlightenment. *Vimalakīrtisutta* says the same thing — that Budhda talks by silence. Truth transcends mere intellectual discussions.

That does not mean that the man who has no thoughts from the beginning can be an enlightened person. To reach a stage beyond thought you have to pass a rigorous discipline which is moral as well as intellectual. That is why *prajñā* comes after *śīla* and *samādhi*. You have to prepare mentally and bodily, then only can you reach *prajñā* through *śīla* and *samādhi*.

The problem today is slightly different. That is not simply a problem of intellectually understanding the philosophy of Buddhism. In the present notion of philosophy in the West, no philosophy is accepted except an objective criticism. To philosophise is to be able to criticise, it is to be able to say something new. The individual scholars there can be presenting different conceptual schemes. Any philosopher who repeats the same previous idea is not considered to be a philosopher. What is your idea of the Buddhist philosophy? — a philosopher will be asked when he starts working on the Buddhism. We rely simply on the problems of intellectual understanding of the Buddhism. In that way, the present philosophy is not accepting the traditions of philosophy as these are but looking at them in a critical manner.

The appeal of a faith or a religion that seeks to help a man beyond sorrow or suffering — is not through intellectual philosophising but through practice. It is here that the tradition comes through. Practice cannot be learnt from a book. Take music, for example. You cannot learn music from a book. You have to have a guide. Practice in spiritual matters requires a *guru* — a *lāmā*. *Lāmā* means *guru* anyway. Without that, practice becomes an exercise in futility. Tradition is required for reliability of spiritual life. But traditions will remain living sources only if there are creative teachers in spirituality. It is good that today in India, we have His Holiness Dalai Lama. He is a source of spiritual enlightenment and his light is in Reverend Rinpoche. We have here this tradition of creative spiritual leadership and Rinpoche is here himself as a representative of that living tradition. They are not merely great sources for the vast tradition in intellectual learning, but also a source for actual practice.

The tradition has no meaning to us unless we get initiated into it. Tantra is supposed to be a closed book now. Yet Tantra is so powerful. It is difficult to get hold of somebody who is really adept in it. That is why I said that it is a great boon to the world to have such rich sources for the spiritual enlightenment. Who could have given *dīkṣā* in Kālacakratantra, which has been lost in India and is misinterpreted? It is used merely as a bad profession. I will not go into the details of it. What I mean to say is that we should take advantage of the presence of such a *guru*. I pay my homage to him and homage to Lord Buddha on this occasion.

Using Modern Media for Promotion of Sanskrit

Leena Mehendale

Sanskrit today is at the crossroads. There is a need to sustain the currency of Sanskrit at various levels given that it is the mother language of a majority of Indian languages, its rich literature could still hold attraction for many a reader; it is a fountainhead of much of our culture and, most importantly, its study at a deeper level has a lot to offer to the modern Indian knowledge, be it Āyurveda, yoga, music, grammar, philosophy, mathematics and even IT.

Traditional methods of retaining the currency of Sanskrit, let alone enhance it, have their own limitations. An essential feature of these methods is their insulation from modern tools and communication avenues. This article, therefore, strongly argues in favour of using these techniques and methods and looks at the policy initiatives that will be necessary to support such efforts. These techniques will have to follow a parallel processing approach, given the diverse nature of the audience interested in Sanskrit, e.g. those engaging with it at a very basic level, those doing it at a deeper level of understanding and enjoyment, those using it in livelihood mode and those engaging with it in a professional manner leading to research and enhancement of the state of current knowledge. At one level the scholars of the language may have to learn the state-of-the-art IT methods, while at the other, those at the forefront of professional pursuits will have to be fast-tracked into acquiring knowledge of the language with nuances relevant for their purpose.

While methods like telecast or broadcast will address certain issues, use of twitter, YouTube, audio-visual learning and archiving, specialised blogs catering to various subjects will address more nuanced requirements. What we need is a policy and support environment that maximises such efforts and a facilitating structure that takes modern communication methods to this ancient yet living language.

It is expected that this article will generate a vibrant debate on the use of modern IT and communication tools for increasing the usage of Sanskrit and inform the policy makers of the concrete steps needed in this direction.

Sanskrit is not just a language but an inexhaustible treasure of knowledge. If we allow this to be lost we will be swept backward in the pursuit of knowledge. Sanskrit is mentioned in the 8th Schedule of the Indian Constitution as one of the modern Indian languages. According to the 2001 census, the Sanskrit-speaking population was only 10,000 which is far less than the Sanskrit speaking population figures in 1951. The language is classified as non-regional. So, theoretically, it is the heritage of everyone and belongs to everyone, but in practice it belongs to none. Such a reality should start worrying anyone who is keenly associated with Sanskrit. Govt. of

India as well as many state governments have found it fit to close down or de-subsidise the erstwhile Sanskrit institutions on the ground that it is a dwindling language.

There is a redeeming feature, though, for us to cash upon. If we pick up the dictionaries of all Indian languages, (and also the dictionaries of few other Asian languages such as Nepali, Sinhali, Thai, Cambodian, Indonesian) we find that 70-80 per cent of them comprise Sanskrit words. The number of Sanskrit manuscripts collected from all over India and of the available Sanskrit texts is quite humungous. Thus, there is a huge treasure of knowledge that we need to explore. But then, are we at the brink of losing this invaluable treasure just for the non-availability of Sanskrit scholars, adequate Sanskrit-speaking population and adequate efforts and funding from the Government?

Inclusion of the language in the 8th Schedule means that the language was entitled to representation on the Official Languages Commission and there is an added significance that the Government of India is under obligation to take measures for the development of the language, such that "they grow rapidly in richness and become effective means of communicating modern knowledge." But no adequate efforts, plans or schemes are in sight.

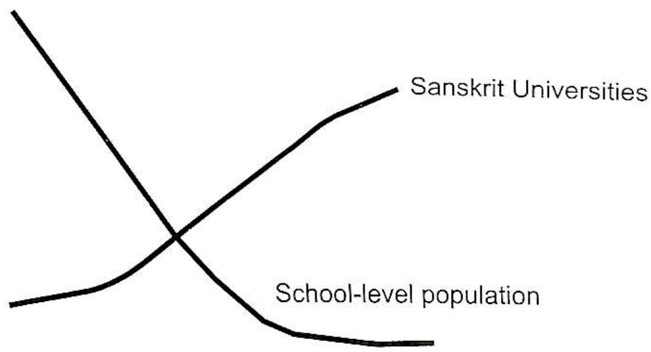
In addition, a candidate appearing in an examination conducted for recruitment in public service at a higher level, is entitled to use Sanskrit as the medium in which he or she can answer the papers. Over the last 20 years such a number has dwindled too.

Recently, Uttarakhand has emerged as the only state in India to declare Sanskrit language as "other officially recognised language".

This much for the legal and official status of the language. What is the position of teaching-learning process?

The traditional methods available for promoting Sanskrit are scholastic, syllabus-oriented and formal. There are 18 Sanskrit universities in India, and one Rashtriya Sanskrit Sansthanam which runs as an apex organisation for nearly 40 school-level and partly college-level Sanskrit institutions. However, with Sanskrit getting out of the syllabi of most of the matriculation examination boards, an adequate feeder population will not be available at college level.

Thus, in the last 10 years we have come to a peculiar situation, as in this graph, which indicates a mismatch between the infrastructure for higher and feeder levels



This brings us to the reglisation about the need of supporting the academic methods by informal methods, particularly the use of media, such as TV and radio channels, Internet, YouTube, social networking sites, portals, events and print media.

This article discusses these methods, with questions such as—

Why use the modern media and how? What policy guidelines will be needed /helpful? What are the do's and don'ts? What

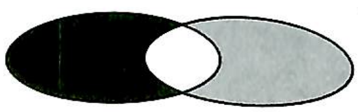
is the importance of effective feedback and how to ensure that?

People interested in Sanskrit can be grouped into four categories —

- Peripheral learners, students, etc. who want some *śloka*s, some quick-learning lessons, a bit of grammar, and vocabulary so that when they read a small passage, they can savour its beauty and contents. This emotional attachment is the key to preserve our 'unity in diversity' and must be adequately catered to.
- Somewhat deep learners, not very keen on language itself but wanting to know from the vast treasure of knowledge-contents in Sanskrit. Such knowledge is sometimes found preserved and available only by a select few. Hence, the need to address a larger audience.
- Great scholars, keen on attaining further heights as well as giving their acquired wisdom to others, researchers, institutions, etc.
- Those who can combine this treasure of knowledge with modern sciences to generate and carry out research works.

Graphically these 4 categories can be represented on an IE-graph —

Values of Sanskrit



intellectual:- knowledge, research, application

emotional:- heritage, national integration, emotional bonding

Let us look at a parallel from 'Agriculture' and 'Forestry' where a "broadcasting method" of sowing is often used. What does it mean? It means that when you have a vast area to cover under sowing, your manpower and time at hand are limited, and you can afford to suffer some wastage of seed, then rather than sowing each seed separately, in a carefully dug and prepared pit, you just throw millions of seeds, thereby covering vast areas in far less time and leave it to the exigencies of land and weather conditions to decide how many seeds will germinate.

The methods of dissemination by TV and radio are like this broadcast technique of sowing.

Now we come to those six questions —

- Why use the modern media
- and How ?
- What policy guidelines will be needed / helpful ?
- What are the Do's and Don'ts ?
- What is the importance of effective Feedback, and
- how to ensure that ?

I am ignoring the question why promote Sanskrit — for its obvious answers such as:

1. If Indians don't promote it then who will?
2. Sanskrit has a huge treasure of knowledge waiting to be explored.
3. People are emotionally attached to it and hence it is the symbol of our national integration.
4. A large number of Western scholars are learning it, collecting manuscripts and carrying out research. So we must not be left behind.

I first go to the question "Who is using modern media, to what extent and how?"

For Sanskrit, the most widely used medium today is that of blogs and websites. They are

available in large numbers and even blog-catalogues and blog-aggregators are being created. Website is another tool used by almost all reputed institutions. These sites are also being inventorised.

Proposal 1 — Can we have frequent events such as bloggers' meet, seminars, blog-competition, etc?

However, we need a much bigger platform where all the scholars and institutions can network and achieve a free exchange and rapid spread of this knowledge. This can be provided only by broadcasting channels.

Among TV channels, Doordarshan has a few programmes such as daily 5 minutes news bulletin and a weekly programme of school level Sanskrit learning produced by RSkS (occasionally supported by Sanskrit Bharati). The All India Radio has more hours — by way of news, teaching programmes and literature appreciation. The news bulletins are getting archived on websites and are good tools for preparing future batches of newsreaders. On private radio and TV channels, the presence of Sanskrit is almost nil.

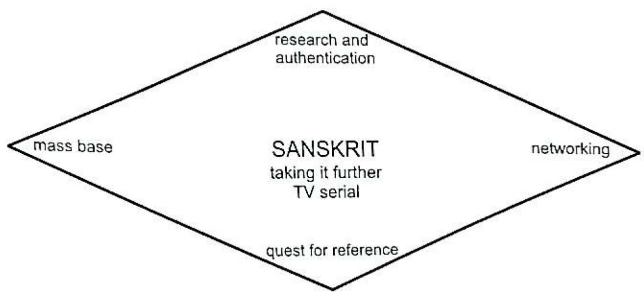
The presence of Sanskrit on TV, radio media needs to be increased manyfold. A far more effective approach is through a serial. A weekly serial ensures continuous presence before viewers offering tremendous flexibility to them, thus avoiding to make demands on their time — they may find it very interesting and hence participate or show a lukewarm interest or relish the entertainment and forget or even ignore to watch, but it will all be their own wish. They can revert to it at any future occasion if they so feel.

TV serials would establish a productive network among all those who are doing good work for Sanskrit and ensure flow of the treasured knowledge to appropriate recipients. TV serials can also discover knowledge treasures lying in some hidden corners and hitherto unavailable.

A typical weekly serial for 1-year duration will cost a modest budget of about Rs 20 million.

An associated portal offers archival and participatory support. For feedback, SMS and e-mails are quick response, short-term methods whereas portal has a long-term potential for feedback.

Here is a schematic diagram showing the few possibilities. Programmes based on Dharohar (heritage), and career-progression, those promoting events like Stotra-Gayan, and those generating research ideas, revalidation experiments and networking are some of the suggestions.



Why would the youth learn Sanskrit? With MNCs wanting to capture Indian market and also trying to source their raw materials and production from India, they need a middle management that can deal with both customers and workers in Indian languages. They would need to use icons, symbols and philosophies

which are essentially Indian. Hence the knowledge of Sanskrit and its treasures of wisdom is necessary. Even from a sheer viewpoint of market economy, promoting Sanskrit through the media makes sense.

Involving senior citizens to once again establish the tradition of story-telling for building up the bond between them and their third generation is yet another useful strategy which we can begin with the stories of *Mahābhārata* and *Rāmāyaṇa*, the world's two largest epics.

For the input side of the TV-Radio media as well as on their own, we must use the following techniques more frequently:

(a) Events (b) Writer's workshops (c) Seminars (d) Print medium (e) Publishers (f) Libraries, etc.

Proposal 2 — Plan for a far bigger presence on the electronic channels. Ensure that they are:

(a) Informative — about the treasure of knowledge and the experts working on them.

(b) Educative — giving lessons in a creative and entertaining way.

(c) Archival in content and character.

(d) Guides about career avenues.

(e) Identify research ideas, the laboratories, workstations and sources of funding.

Among other modern techniques, video and audio conferencing are in use in a small way — mostly where the recipient group is located abroad. But there is no cataloguing of these, so the benefit is restricted to a small number — say, 10 or 20 per session.

Proposal 3 — With little support, these lessons can be uploaded on YouTube and an effective networking among all the conferencing groups can be achieved.

The tradition of text communication through the *śruti* method has been practised in this country for many thousands of years. The practice of communication through written text came much later but with an advantage of retaining for much longer period and random accessibility at any time even by third parties who are not part of the "teller-listener" theme. The possibility of putting audio text on Internet combines the advantages in both the methods of communications, namely the *śrutiparamparā* and the *lekhanaparamparā*. We have yet to make full use of this technology to revive our age-old *śrutiparamparā*. Such a revival is very necessary because the communication losses in the *lekhanaparamparā* are far more. In *śrutiparamparā* the losses are kept at the minimal through such practices as a *Ghanpātha*. But the real advantage of *śrutiparamparā* is the proximity of *guru* and the possibility of instant correction of any error by *guru*. Audio storage of the Sanskrit text on the Internet will have a trade-off between quick-time approach and errors in learning. On a TV serial the errors can be corrected by a *guru-śiṣya* team. The possibilities are enormous.

Given above are some details through which I have tried to emphasise the need of using modern tools to promote Sanskrit. They will no doubt need a strong support from the community which, undoubtedly, will be available once this perspective is made very clear. With that expectation and hope, I close this article.

Unlocking the Treasures of Sanskrit[1]

Mukundakam Sharma

Respected Shri B.K. Handique, the president of this function and the former minister of the Government of India; respected Prof. Radhavallabh Tripathi, the Vice-chancellor of the Rashtriya Sanskrit Sansthan; Shri M.N. Krishnamani, senior advocate of the Supreme Court of India; Dr. Shashi Prabha Jain, the acting Vice-chancellor of Shri Lal Bahadur Shastri Sanskrit Vidyapeeth; other dignitaries on the dais; respected Sanskrit scholars who are present here; invitees; students; ladies and gentlemen,

I wish I could have spoken to you in the sweet language Sanskrit in which my preceding speakers have spoken. Fortunately or unfortunately, I have chosen an avocation where the language, i.e. the court language is English and, therefore, I will be speaking to you in English. I hope you will excuse me for speaking in English and not speaking in the language in which today's proceedings are being conducted.

I am delighted to be present here at this function which is organised in connection with the celebrations of the Sanskrit Mahotsava which is going to be celebrated during the span of next one week. I congratulate the organisers for arranging this Mahotsava which will definitely bring in awareness and feelings to develop the Sanskrit language and literature. Such public functions are required to be organised at the national level for the cause and development of Sanskrit language and literature. I have had association with Dr. Radhavallabh Tripathi and I am aware that he has been organising such functions one of which was the Seminar organised recently in the Guwahati University by the Rashtriya Sanskrit Sansthan in collaboration with the Sanskrit department of the Guwahati University. I was informed that the said venture was a resounding success. It is heartening to note that these organisations have been spreading the awareness and the message for the cause and development of Sanskrit all over the country and that is what is required at the present moment. Sanskrit, as you all know, is one of the oldest languages. Sanskrit literature and language is a treasurehouse. It is a scientific language. The alphabets of Sanskrit are so arranged that it is purely scientific. Even the English language is not arranged alphabetically in a scientific manner in which Sanskrit language is arranged. For example, the consonants are categorised in five *vargas* [groups] — *ka-varga, ca-varga, ta-varga, tha-varga* and *pa-varga*. The first *varga* comprises all the sounds like *ka, kha* which come from the throat. When you say *ca, cha, ja* the sound comes from the tongue and when you say *ta, tha* the sound comes out from dental part that is *dantya*. Similarly, *pa, pha* alphabets which are pronounced by joining the lips. Therefore, all these alphabets are scientifically arranged and spoken.

Then the Sanskrit language has a vast literature, which is very rich. Our entire culture and civilisation, if I may say so, is based on Sanskrit language and literature. This has also

1. Speech of Hon. Dr. Justice Mukundakam Sharma, Judge, Supreme Court of India, in the function of Sanskrit Divas at National Museum on 13th August, 2011.

contributed to unite the entire country into one. We have different languages, different people, different cultures belonging to different states. This is diversity. But we have the underlying uniting force which is unity in diversity of which we are proud of and, in my opinion, that unity is provided by the Sanskrit language for almost all the modern Indian languages.

Ādiguru Śaṅkarācārya had written *bhāṣyas* on the Upaniṣads that have formed the corpus of the Indian philosophy. His writings form a treasurehouse of Sanskrit literature and in fact a treasurehouse of the world literature. Ādiguru Śaṅkarācārya established four mutts at four different places of India, one at Badrinath, the northern part of the country; whereas the other one in Sringeri, the southern part of the country; the third is in Dwarka, Gujarat and the fourth in Puri, the eastern part of India. He tried to send a message to all the people by establishing these four mutts at four different places and points of India that we are all one and are united. We also sometime recite a *śloka* when we start our daily oblations:—

gaṅge ca yamune caiva godavari sarasvati
narmade sindhu kaveri jale'smin sannidhim kuru.

By reciting this *śloka* we are uniting all the rivers into one and bringing the waters of all those rivers to one place and pay obeisance to the God through the said water meant to have been brought from all over the country. This is not just a *śloka* for worship but this also conveys and is an underlying principle that we are all one, rivers are one and we belong to all the rivers. This is a concept of unity in diversity. Although, we have a rich culture and a rich civilisation and despite the fact that we have a rich language in the nature of Sanskrit still we cannot be satisfied with what we have today so far as the Sanskrit language and literature are concerned. It will be suicidal if we remain satisfied and unperturbed with the present condition of Sanskrit language and literature. I believe we have to take a number of steps for re-establishing Sanskrit and for giving the language its proper place in India and also for updating Sanskrit. We have to make it relevant for the present day so that it generates more avocations than it does presently and then it should be able to provide absorptions in some other professions also. Those who are studying Sanskrit must be able to pick up and should be capable to take up other professions as well for which we have to make it transform and update the language and the literature so as to suit the present day's necessity. We must also at the same time simplify the language, bring awareness in the people regarding its importance and relevance. We can ask the common people to study the language and the literature only when we can simplify the language, for as you all know, people get scared of Sanskrit by looking into Pāṇini's grammar which they find very complex and difficult.

Sanskrit is a treasurehouse and some of these treasures have been unlocked. They have been brought before us and they have revealed the richness, the vastness of the treasurehouse. There is much more that is still locked in the treasurehouse. It is we, the people, who love Sanskrit language and literature and the scholars of Sanskrit, who have to make a united and concerted effort to unlock those treasures and bring them to the public to augment and increase and to further establish the richness, the vastness of the literature and the language.

There is one more aspect which I would like to dwell upon at this stage. In order to know the richness and vastness of the literature we must know the language properly; for a language like Sanskrit cannot be gauged or its vastness cannot be understood through translation. It could be felt and its richness could be estimated and

properly appreciated when the literature is read through the language and, therefore, we must know the Sanskrit literature by learning the language. In Sanskrit language and literature there are number of *śloka*s containing words which could be given different meanings. What would be the appropriate interpretation in the context could only be understood when one could read and write the language himself. It is like interpretation of the statutes. Through rules of interpretation of statutes by the lawyers and the judges one particular word could be interpreted in different ways and so are the *śloka*s which could be better interpreted only when they are known and understood in the context in which they are used in a particular *śloka*, which could be more effectively done when the language is known in original.

A number of institutions have now come up which are imparting the working knowledge of Sanskrit within a period of a month or so. These institutions have done a yeomen's service to the cause of Sanskrit language, for they have simplified the language and have also carved out courses for spoken Sanskrit. Therefore, my request is that we must popularise that concept of simplification of the language and if you can do so it will help in learning and understanding the literature. Then and then only we will be able to take the literature to the common people and also make the people aware that Sanskrit is not a difficult language and that it is an easy language. Some courses have been invented whereby one can now learn and communicate in Sanskrit by doing a course of a couple of weeks.

We are now passing through an age of globalisation. The world has become a global village. Industrialisation is one of the facets and concepts arising out of the concept of globalisation. Industrialisation is based on the relationship between the management and the workers. If they have a cordial relationship between themselves, the industry flourishes. The concept of master and servant is sought to be taken away by bringing in a cordial relationship between the master and the servant, that is, management and workers.

Now, we have a *mantra* in the Upaniṣads — *aham brahma asmi* meaning thereby "I am Brahma". Therefore, I feel that I am a part of the Brahma. Then we say "*Tattvamasi*" — you are also that meaning you are also Brahma, so I am developing a relationship between him and me which is a relationship of brotherhood between the other one and me. If the said concept of brotherhood could be imparted and used for developing the relationship between the management and the workers, the end result and effect thereof would be tremendous. It will only bring richness to the industry. The industry would flourish and, therefore, this concept that we have in our Upaniṣadic philosophy could be adopted and could be used for the purpose of developing a cordial relationship between the management and the workers.

There are three tenets of management —

1. Managing self,
2. Managing workers and
3. Managing the organisation.

When we say *Aham Brahmasmi* and when we use the concept of *Sthitaprajña* and also the concept of "*karmaṇy evādhikāras te, mā phaleṣu kadācana*" — "one has to go on doing his duty without thinking about the results" as found in *Śrīmad Bhagavad-Gītā*, they could bring in transformation in the working of the business world. These concepts could be fully utilised in the field of management. If the concepts of *Aham Brahmāsmi*, *Tattvam asi*, *Sthitaprajña* and also one doing work without thinking about the results, these concepts would develop the very idea of management of self which would be automatic

and then management of workers as I said would also be automatic. The organisation as a whole would be benefited by the aforesaid approach and it would flourish. All the aforesaid three concepts of business management are lying hidden in our Upaniṣadic literature. They must be brought out, they must be studied and they must be concretised so as to help the concept of management in the industry which would definitely give a new light and would re-establish Sanskrit in today's context.

We speak of environment today. We all know that there is a degradation of the environment. The entire environment around us has been degraded. The cleanliness of the environment has been affected because of the improper and wrong use of the nature. The water of rivers has become dirty and the mountains around us have suffered from deforestation. It is because of this situation that the necessity of making the environment clean is being talked about and the people of India have now become conscious of the idea of keeping the environment clean.

Now, what is this environment? We speak of *pañcabhūtas* — air, water, earth, fire and environment. Now, air has to be clean, water has to be clean, earth and environment are also to be clean. This is what the Indian civilisation and the Indian culture have taught us, for we have been taught right from the beginning that we should worship nature. We have been worshipping nature in the form of worshipping the Gaṅgā at Haridwar and Rishikesh and also at other places. In India we are also worshipping trees. We worship mother Earth, time and again when we construct a house we start the construction work only after worshipping the mother Earth. We belong to that category of people who worship nature and we have been teaching that to the entire world and now what is happening? The same people who at one stage were worshipping nature and still do it are contaminating the rivers. We have contaminated the Gaṅgā, we have also contaminated the Yamunā and many other such rivers. You have seen all this with your own eyes. We have been cutting trees from the mountains and thereby leading to deforestation which is affecting weather and the climate. It is also by the same people who light *agarbattī* and also perform *homa*. There is an underlying idea for doing all these things. We perform *homa*, may be for a religious purpose but it also has an underlying thought; for when we give oblation to fire by putting ghee into it, the same has the effect of purifying the environment. The *agarbattī* also has the same effect of cleaning the environment. We are thus cleaning the environment around us by various activities of ours. India is one country which has enacted legislations on each of the aforesaid subjects contained in the concept of *pañcabhūtas* but, unfortunately, we have no desire and we have failed in our duties to implement the provisions of the legislations. The same people who have to implement it have been negligent and have failed in the discharge of their duties and responsibilities in implementing these welfare legislations.

We have Kauṭilya's *Arthaśāstra* in Sanskrit literature. What does Kauṭilya's *Arthaśāstra* teaches us? What is the nature of knowledge that is imparted by this great monumental work? This gives us an idea regarding the art of governance. We have found that in today's world there are some shortcomings and failures in the matter of governance. We have been speaking about corruption, we have been speaking about dishonesty. *Arthaśāstra* has provided in so many words as to how honesty of a king should be maintained, how honest should the government be and how the people should maintain honesty? The responsibility of the king and the subjects are outlined in the said work. There are many other such concepts like this which could be utilised and made good use of by making it relevant to the

needs of the present days. I believe with your help and assistance these literatures would be re-read and the real thought that it projects would be brought out and placed before the common people.

We have similarly the concept of jail reforms being practised in the jails of some of the states. There is also a belief growing amongst people for developing the reformative justice thereby giving emphasis on reformative punishment in the Indian Penal Code.

We know about the concept of Daṇḍa and Prāyaścitta being more particularly dealt with in the Dharmaśāstras. Indian Penal Code has practically laid down almost similar punishment for the various offences as prescribed in the Hindu Dharmaśāstras. There are also provisions for alternative punishments in the Indian Penal Code which is a concept that we also find in the concept of punishment in the Hindu Dharmaśāstras. What is to be emphasised is the concept of Prāyaścitta. Prāyaścitta is prescribed to awaken the feelings of remorse and a feeling of repentance by the person who has committed the offence. This feeling of remorse and the feeling of repentance could be more effectively brought in by introducing reformative punishments. It is because of this reason that the jail authorities at various places including the Tihar Jail in Delhi have adopted some of the methods like *dhyāna*, *jāpa* and religious discourses for the inmates of the jail. By resorting to these, the process of reform is accelerated.

We have Āyurveda fully dealt with in various Sanskrit texts. Āyurveda has been a very relevant and well-developed science. There are Āyurvedic pharmacies in the country. They are manufacturing various medicines on the basis of the Āyurvedic literature and also doing research on Āyurvedic medicines and treatment very silently and very effectively. All of these medicines manufactured are not being patented. You all know about the patent law and unless one patents an invention, the same can be used without any restriction and could also be misused. We have the example of Yoga being patented in USA. I was informed of a German delegation of scientists who had come recently to India. According to my information they enquired and acquired knowledge about the manner and method of preparation of Āyurvedic medicines, their effects, etc. Now, I am worried because of the fact that after learning about the manufacturing process and uses they would do further research and would develop it and get it patented thereby our manufactured/invented medicines would get adversely affected. These are areas which are to be looked into and taken care of.

Similarly, we have the Vāstu and public health concept properly dealt with in Sanskrit literature. We know of Moheṅjo-Dāṛo and Haṛappā Civilisation which was a highly developed concept of construction and utilisation of roads, sewage, etc. The residences in the villages were constructed and organised in a very scientific manner. We can improve upon those concepts and then we will be contributing to the development of architectural design of our own. Same is the case with astrology and astronomy.

There are a number of literatures in the form of manuscripts lying unused here and there. I personally know that Assam, which is a traditional place of Sanskrit learning, has a number of manuscripts lying unutilised and unused in some of the traditional homes of Assam. Nobody is taking interest in collecting them and publicising them. They are all in unpublished form. I had, therefore, requested the Government of Assam that Assam should have a Sanskrit academy which will make an endeavour to find out all these manuscripts available in

different traditional houses lying totally unused. The government, however, came up with a proposal to establish a university which is being established in Nalbari, which is a traditional place of Sanskrit learning in Assam. I believe that once the university is fully established and is functional it will take necessary steps and make efforts in tracing out these manuscripts which are in unpublished form. Only when all of these are published, then only we will get to know the knowledge and the information hidden therein.

We must also encourage basic research on linkage between Sanskrit and science. There has been a number of works correlating Sanskrit with science. To my knowledge and information, Sanskrit philosophy and science could have a co-relationship. There are articles written indicating a relationship between Sanskrit and physics. There is scope for further research to find out and to provide information and connection that Sanskrit may have not only with philosophy but also with the various scientific subjects.

Sanskrit has been accepted as one of the best languages for computers by none other than NASA in the US. I also know, as a matter of fact, that software in Sanskrit has been developed by the Indira Gandhi National Open University. Such efforts for the development of Sanskrit language and literature must be continued at various stages and in various forms.

Today is a very auspicious day which is the day of Rakshabandhan which means and implies that this is the day when a promise is made for giving protection. We must not only be able to protect our sisters but we must be able to protect our society, we must protect the entire women folk and we must also protect the Sanskrit language and literature. This is the day when we must accept the clarion call of Swami Vivekananda who said —

utthiṣṭhata jāgrata prāpya varannibodhata

You must also awake, you must go ahead and you must see that Sanskrit language and literature is developed and placed at a new height. Thank you all.

सर्वार्थिनामभिमतानि फलन्नपि त्वं
कल्पावनीरुह न मानवतामुपास्य:।
यस्मात्त्वया न विहितो विदुषां नि:शेष-
स्तेषामकारि विफल: सकल: प्रयास:।।१।।

O Kalpadruma, you have not been sought after by the self-respected ones, even though you have been yielding desired fruits of all the supplicants; (This is so) because you have not discriminated in favour of the wise ones and have made all their efforts futile.

Forty Years of World Sanskrit Conference

Ram Karan Sharma

Thanks to the late the then Hon'ble Education Minister, Prof. V.K. R.V. Rao that a decision to establish the Rashtriya Sanskrit Sansthan and to hold an international Sanskrit conference was taken in 1970. He also gave a twofold topic for the conference, viz. "Contribution of Sanskrit to enrichment of knowledge in the various regions of the world and contribution of different regions of the world to Sanskrit studies".

The conference was proposed to be held in 1971. But due to some unavoidable reasons it could not be held in 1971. It was held in March 1972. The late Prof. V. Raghavan was the President of the Conference. Eminent Scholars like Prof. Dandekar, Prof. Brown, Prof. Nakamura, Prof. Alex Wayman, Prof. Lienhard, Prof. Parpola participated in the conference. While the conference was going on, Prof. Raghavan and myself, as the organising secretary, discussed the need to perpetuate this conference. So we came to the conclusion that a permanent Association for Sanskrit Studies (without any financial implications) be set up with its headquarters in Paris. Just a day before the valedictory session, the approval of the then Secretary, Ministry of Education, Shri T.P. Singh was obtained at the odd hours of the night for presentation of the resolution at the valedictory session and the resolution was adopted unanimously and it was, later, also approved by the International Congress of Orientalists. Prof. V. Raghavan was the first President of the International Association of Sanskrit Studies after its formal approval at all levels.

Prof. Dandekar took over as the president around 1980 and continued until 1994. R.K. Sharma succeeded him in 1994 and continued till 2006. Prof. V. Kutumba Sastry is holding the office as its president since then. Prof. John Brockington has taken over as its secretary-general from Prof. Lienhard and Prof. Bruno Dagens has taken over as its treasurer from Prof. Caillat.

The IASS has so far held Sanskrit conferences in Italy, Germany, France, the U.S.A., Austria, the Netherlands, Australia, Finland, the U.K., and Japan. It was held twice (1975, 2000) in Italy. It was held thrice in India (1972 Delhi, 1981 Varanasi, and 1997 Bangalore). IASS has already decided to hold the conference in Thailand in 2015.

Thanks to the cooperation of Sanskrit scholars, universities, educational institutions from all the world over, the IASS has creditably held 14 such conferences so far in different parts of the world.

The conference has provided a unified forum for addressing all mutually contradictory concepts developed in the East and the West, and related to the Vedic, non-Vedic, spirituality and Cārvākism, aesthetics, health care and other sciences. Universal togetherness happens to be the goal of Sanskrit tradition. It is quite in the fitness of things that IASS has *vasudhaiva kuṭumbakam* as its motto in which *kuṭumbakam* represents not only the humankind but also the living or non-living concepts of diverse forms and types.

Rashtriya Sanskrit Sansthan

The Government of India, in pursuance of the recommendations of the Sanskrit Commission (1956-1957), established the Rashtriya Sanskrit Sansthan on 15th October 1970 as an autonomous organisation for the purpose of implementing the policies and programmes of the Central Government for the development, propagation and promotion of Sanskrit. The Ministry of Human Resource Development, Govt. of India, has declared it as a Deemed University on 7th May 2002.

Rashtriya Sanskrit Sansthan is the biggest institute amongst the Sanskrit universities, it is the only multicampus Sanskrit university.

The objectives of the Rashtriya Sanskrit Sansthan which have been declared in "Memorandum of Association" are as under:

Objectives

The objectives for which the institute is established are to propagate, develop and encourage traditional Sanskrit learning, research and in pursuance thereof:

i. To undertake, aid, promote, co-ordinate research in all branches of Sanskrit learning including teachers' training and manuscriptology, to bring out inter-linkage with the outcome of modern research in the contextually relevant fields and to bring out publications.

ii. To establish, take over and administer campuses in the various parts of the country and to associate with any other institution with similar objectives.

iii. To serve as a central administrative machinery for the management of all the campuses established or taken over and to provide effective co-ordination in their academic work in order to facilitate the interchangeability and migration of staffs, students and research scholars and national division of work amongst the Vidyapeethas in specialised fields.

iv. To act as a nodal agency for Govt. of India to implement their policies and programmes for the development of Sanskrit.

v. To provide for instruction and training in such branches of learning as it may deem fit.

vi. To provide for research and for the advancement and dissemination of knowledge.

vii. To undertake extra-mural studies, extension programmes and field outreach activities to contribute to the development of society.

viii. To do all such other acts and things as may be necessary or desirable to further the objectives of the institution.

ix. To promote development of Pali and Prakrit languages.

Structure

The Rashtriya Sanskrit Sansthan is governed by the followings :

* President
* Board of Management
* Academic Council
* Planning and Monitoring Board
* Finance Committee

Minister of Human Resource Development, Govt. of India, is the ex-officio President of the

institution. The Board of Management is the policy making body. The Vice-Chancellor of the Rashtriya Sanskrit Sansthan who is the Chairman of the Board of Management, is the Principal Executive and Academic Officer of the Sansthan.

At present, apart from its Headquarters at Delhi, the Rashtriya Sanskrit Sansthan, New Delhi, has ten other campuses all over India. The Sansthan Headquarters has various sections such as Academic, Research & Publication, Correspondence Course & Non-formal Sanskrit Education, Muktasvadhyayapeetham (Centre for Distant Learning), Examination, Scheme, Administration and Finance, etc.

Activities of the Sansthan

The Sansthan is making constant efforts for the fulfilment of its prescribed objectives through the following activities :-

1. *Teaching*

The Sansthan conducts teaching of Sanskrit in its constituent campuses from Prak- Shastri (Hr. Secondary +2) to Acharya (M.A.) level on the basis of the syllabus drawn up by the Sansthan. The Sanskrit institutions which are managed by voluntary organisations and affiliated to the Sansthan also accomplish teaching according to the same syllabus.

2. *Teachers' Training (B.Ed.)*

In the campuses, teachers' training course of one academic year with emphasis on teaching practice, is conducted to award Shiksha Shastri Degree which is equivalent to B.Ed in Sanskrit. Jaipur and Jammu campuses provide Shiksha Acharya (M.Ed.) Course also.

3. *Research:*

(a) Scholars with PG degree in Sanskrit are registered for Ph.D. on the basis of All India Entrance Test conducted by the Sansthan or NET. On successful completion of research work, they are awarded the degree of Vidyavaridhi which is equivalent to Ph.D.

(b) The Sansthan undertakes research projects on various aspects of Sanskrit learning and all of its knowledge - systems.

(c) Sansthan has been especially promoting research on rare manuscripts.

(d) The Ganganath Jha Campus of Allahabad is exclusively founded for carrying out research in selective branches of Shastras.

4. *Publications*

(a) The Sansthan also publishes research works and rare Sanskrit manuscripts. So far Sansthan has published more than 280 books.

(b) Sansthan headquarters brings out a research journal named 'Sanskrit Vimarsha' (half-yearly). The Ganganath Jha Campus publishes its research journal quarterly. In addition, a literary journal, namely 'Ushati' is also published by the same campus.

(c) Sansthan provides the financial assistance to the tune of 80% for the publication of original works in Sanskrit to individual scholars and institutions.

(d) It extends the financial support for the publication of out of print and rare Sanskrit texts and books through publishers.

(e) The Sansthan publishes various series of books from time-to-time. The following series of books of the Sansthan have been initiated so far :-

* Rajat Jayanti Granthamala (Silver Jubilee Series)
* Swatantra Bharata Swarna Jayanti Granthamala (Golden Jubilee Series)
* Sanskrit Varsha Smriti Granthamala
* Classical literature and re-print of rare books
* Lokapriya Granthamala/Shastriya Granthamala
* Pali/Prakrit Adhyayan Series

5. ***Collection and Preservation of Sanskrit Manuscripts***

a. The Sansthan undertakes collection and preservation of Sanskrit manuscripts. The photocopy of the manuscript can be taken on payment basis also.

b. The manuscript library of Ganganath Jha Campus contains more than 55,000 rare manuscripts in different Shastras. Campuses at Puri, Guruvayur, Jammu and Sringeri also have several rare manuscripts.

6. ***Teaching Sanskrit Through Distance Education, Correspondence and Non-formal Mode, Teachers' Training and Production of Self-study Materials***

The following programmes are being conducted presently :-

i. *Distance Education* : Sansthan has started Prak-Shastri, Shastri and Acharya programmes under distance mode of education. Four certificate courses in Pali, Prakrit, Computational Linguistics and Natyashastra have also been started.

ii. *Sanskrit through Correspondence Course* : The Sansthan conducts bi-annual correspondence course for learning Sanskrit language through Hindi and English medium for general learners of Sanskrit in India and abroad also.

iii. *Non-Formal Sanskrit Education Centres* : The Sansthan conducts graded courses of Sankrit learning called 'Diksha' through Non-Formal Sanskrit Education Centres.

iv. *Sanskrit Language Teachers' Training* : Sansthan organises training programme in Sanskrit language at All India Level.

v. *Advanced Teaching of Shastric Texts* : Sansthan organises teaching programmes for the study of Shastraic texts and special studies.

vi. *Preparation of Self Study Materials* : The Sansthan prepares printed and electronic study materials for Sanskrit learning programmes and undertakes several efforts for its propagation and popularisation.

7. ***Propagation of Sanskrit Education Through Electronic Media***

The Sansthan telecasts Sanskrit programmes through Bhasha-Mandakini of Gyan Darshan channel of IGNOU daily and thrice in a week on D.D. Bharati & D.D. India. In addition to this, Hyper-electronic texts of a number of Sanskrit works are also made available. For details the catalogue of Sansthan may be consulted.

8. ***Development of Curriculum for Traditional Sanskrit Teaching***

The Sansthan develops curricula for teaching of Sanskrit on traditional lines from Prathama to Acharya (Prak-Shastri, Shiksha-Shastri and Acharya for its campuses) and affiliated institutions.

9. ***Examination***

a. The Sansthan conducts the examination and confers certificates/degrees for all its courses run by its campuses and affiliated institutions.

Gold medals are awarded to the students who stand first in the class and their respective Shastras.

b. It conducts All India Entrance Examination for admission to Shiksha Shastri and Shiksha Acharya Courses known as Pre-Shiksha Shastri Test (PSST) and Pre-Shiksha Acharya Test (PSAT).

c. It conducts evaluation of thesis and viva-voce and awards Vidyavaridhi (Ph.D.) Degree to the research scholars.

10. ***Establishment of Campuses***

The Sansthan establishes its campuses and takes over Sanskrit institutions and converts them as its campuses in the different states of the country for traditional Sanskrit teaching. The Sansthan has ten constituent campuses at present in addition to the one at Delhi.

11. Scholarships

The Sansthan awards scholarships to the meritorious students of Sanskrit related to constituent campuses and other institutions throughout the country. The Sansthan also awards scholarship on all india basis to Sanskrit students on merit basis every year from Purva Madhyama to Acharya and Vidyavaridhi level on traditional line as well as 9th to Ph.D. level on modern stream.

12. Schemes of the Central Government

The Sansthan is implementing various schemes initiated by the Ministry of Human Resource Development, Government of India, for promotion and propagation of Sanskrit language and literature as follows :

i. *Shastra Chudamani Scheme* : Under this scheme eminent retired scholars of Sanskrit are appointed in the campuses of the Sansthan and other Sanskrit institutions for a period of two years (extendable for one year) to give in-depth training to young scholars and students in different Shastras/ disciplines of Sanskrit learning.

ii. *Book Purchase Scheme* : Under this scheme authentic printed Sanskrit texts/books are purchased from authors or publishers and are distributed free-of-cost amongst the reputed Sanskrit institutions.

iii. *Sanskrit Dictionary Project* : The project to prepare an Encyclopedic Sanskrit Dictionary on historical principles spanning the period from 1500 B.C. upto 1900 A.D. has been undertaken by the Deccan College, Poona. The financial assistance of this project is being provided by the Sansthan.

iv. *Vocational Training Scheme* : Under this scheme, selected institutions are granted financial assistance for conducting workshops on Paleography, Cataloguing, Manuscriptology, Shorthand and Typewriting in Sanskrit and imparting vocational training in the subjects like Jyotish, Karma-Kanda, Paleography, Cataloguing, Manuscriptology, Shorthand and Typewriting in Sanskrit.

v. *Financial Assistance to Institutions Recognised as Adarsh Sanskrit Mahavidyalayas/Shodha Sansthans* : Under this scheme, 25 institutions in different parts of the country are functioning. Under the scheme 95% on recurring items and 75% on non-recurring items of expenditure is granted to the recognised institutions.

vi. *Monetary Grant to Scholars Awarded Certificate of Honour by the President* : The Sansthan releases the monetary grant of Rs. 50,000/- p.a. to those eminent scholars who receive the award of Certificate of Honour from the President of India. Amongst these scholars, 15 are of Sanskrit, 1 of Pali or Prakrit, 3 of Arabic and Persian each. The Maharshi Badrayan Puraskar of Rs. one lakh has also been started to honour the erudite young Sanskrit scholars. Maximum five scholars can be conferred with this honour. From the year 2009-10, a one-time payment of Rs. 5 lakh is fixed for Sanskrit scholars. One Sanskrit scholar from abroad is also nominated for the award from 2009-10.

vii. *All India Elocution Contest & Shalaka Pariksha* : These programmes are annually organised under the Scheme of Promotion of Sanskrit started by M/o HRD. Elocution Contest in eight disciplines are arranged and Shalaka Pariksha is conducted in three disciplines. State-level competition is arranged from 2009-10.

viii. *Financial Assistance to Voluntary Sanskrit Organisations* : Under this scheme, financial assistance is given to the selected Sanskrit organisations in the form of salary to the teachers, scholarships to the students, library grant and construction of the building of the institution.

ix. *Samman Rashi to Sanskrit Pandits in Indigent Circumstances* : The Rashtriya Sanskrit Sansthan is providing Samman Rashi @24000/-p.a. to Sanskrit Pandits in indigent circumstances.

x. *Financial Assistance for Modern Teachers in Sanskrit Pathashalas* : The Sansthan provides financial assistance for modern teachers in Sanskrit Pathashalas @6000/-p.m.

xi. *Financial Assistance for Sanskrit Teachers in State Govt. Schools* : The Sansthan provides financial assistance for one Sanskrit teacher in State Govt. schools where the State Govt. is unable to provide Sanskrit teachers.

xii. *Financial Assistance to NGOs/Universities* : The Rashtriya Sanskrit Sansthan provides financial assistance for various project for development of Sanskrit to NGOs/ Universities.

13.Collaboration at International Level

In collaboration with national/international associations, the Sansthan organises Sanskrit conferences at national/international levels. In this context, it is worth mentioning that the Sansthan organised the First World Sanskrit Conference at New Delhi in the year 1972, the Fifth World Sanskrit Conference at Varanasi in the year 1981. The 10th World Sanskrit Conference was organised at Bangalore from Jan 3-9, 1997. The 15th World Sanskrit Conference will be held in India under the auspices of Sansthan in the year 2012. Sansthan has sponsored Shastracharcha and Kavi Sammelan in 13th and 14th World Sanskrit Conferences. Sanskrit Drama has also been presented in 14th World Sanskrit Conference. The Sansthan has collaborations with SARIT (London) and ECAF (Paris).

14. Project on Dictionary of Sanskrit and Indian Dialects and Sub-dialects

The project aims at collection of data on derivatives and words borrowed from Sanskrit into Indian languages. This project will establish the unique contribution of Sanskrit to national harmony and create and understanding of the role of Sanskrit. The Sansthan proposes to open two centres for study of Sanskrit in relations to dialects and sub-dialects of northern India and north-east India.

15. National E-data Bank of Sanskrit Literature

The project aims at developing e-learning in Sanskrit and making e-Sanskrit corpus available to public through electronic texts and internet. Targets for the first phase of the project have been completed in which 62 books have already been uploaded in the Sansthan's website. One hundred texts have been taken up for preparing database to start the groundwork for this tremendous task.

16. Intercampus Youth Festival

The Rashtriya Sanskrit Sansthan has decided to organise the Annual Youth Festival every year. Students from all the ten campuses participate in large number. The festival provides a viable platform to students for expression of creativity and exhibition of their talents.

17. All India Sanskrit Kavi Sammelan

The Sansthan organises All India Sanskrit Kavi Sammelan, namely 'Kavi Bhaskari" every year.

18. Akhil Bharatiya Sanskrit Natyotsava

The Sansthan organises All India Sansksit Natyotsava in every year.

- First Natyotsava – Bharat Bhavan, Bhopal.
- Second Natyotsava – Manipur.
- Third Natyotsava – Sagar (M.P.)
- Forth Natyotsava – will be held at Bhopal Campus

19. Kaumudi Mahotsava

Kaumudi Mahotsava is Intercampus Sanskrit Drama Festival of Sansthan. It is also organised every year. So far more than 63 Sanskrit plays in original have been presented in this programme.

20. Sanskrit Saptahotsava

A week-long programme is organised on the

occasion of Shravani Purnima, in which Vidwatsaparya, Kavisaparya, Sanskrit Competitions, etc. are organised.

21. Sanskrit Sammelan at NER

Sanskrit Sammelan is being organised at North-East region from 2009. Sansthan has decided to organise a conference in one of the provinces in NER every year.

22. Promotion of Prakrit

Prakrit Sammelan is being organised from 2009 for the promotion of "Prakrit". Sansthan organises national/international seminars for promotion of Prakrit. Publication of rare texts will also be undertaken.

23. Promotion of Pali

Sansthan organises national/international seminars for promotion of Pali. In addition to this, junior and senior fellowships are also being given in Pali and Prakrit.

24. Institution of Special Lecture Series

The Rashtriya Sanskrit Sansthan has instituted the following memorial lectures in the memory of some great personalities. These lectures will be organised annually in different venues as per schedule given below:-

1. Dr. Radhakrishnan Memorial Lecture
2. Pt. Mandan Mishra Memorial Lecture
3. M.M. Gopinath Kaviraj Memorial Lecture
4. M.M. Madhusudan Ojha Memorial Lecture
5. *Pt. Gourinath Shastri Memorial Lecture*
6. Dr. V. Raghavan Memorial Lecture
7. P.T. Kuriokkose Memorial Lecture
8. Dr. B.R. Ambedkar Memorial Lecture
9. Dr. Hiralal Jain Memorial Lecture
10. Rajeev Gandhi International Memorial Lecture

25. Special Drive for Collection and Digitisation of Manuscripts

All the campuses of the Sansthan have independent libraries. This apart, the campuses at Allahabad, Puri, Guruvayur and Lucknow have manuscripts libraries also. The Guruvayoor campus has undertaken a special drive for collection of manuscripts from the year 2008-09. The Sansthan has also taken initiative for digitisation of all the manuscripts available in various libraries of its campuses. The digitisation's work will be conducted through NIC.

26. PUBLICATION OF SANSKRIT VARTA QUARTERLY NEWS BULLETIN

From the year 2008 Sansthan has taken up the publication of a quarterly news bulletin Sanskrit Varta. The periodical has provided a viable platform for intercampus dialogue and interaction between the members of Sanskrit community all over India.

स्वीकृत्य कल्पतरुतो मरुत: परागं
दृष्टे: क्षतिं विदधते जगतोपि किं तै:।
भृङ्ग: कृती तु परित: सुमनोमुखेभ्य:
पीतं मधूद्वमति येन मदं करोति।।
सोमेश्वरस्य काव्यकाशसङ्केते

Having taken the pollen from the flowers of Kalpataru,
the winds blow it away causing pain in the eyes of the onlooker.
They are despicable. The bee is booming with success,
he sucks honey from a hundred flowers,
proffers it, and makes others joy-drunk.

The Campuses of the Rashtriya Sanskrit Sansthan

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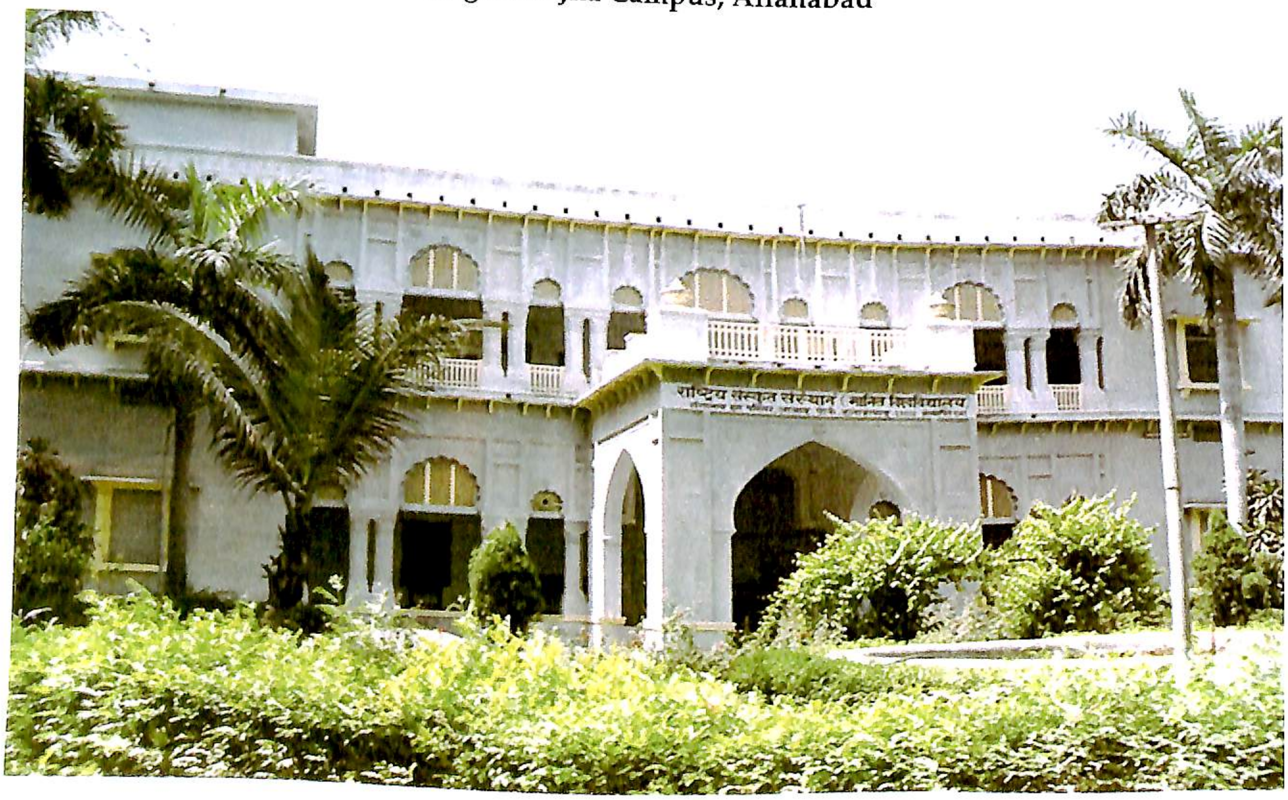
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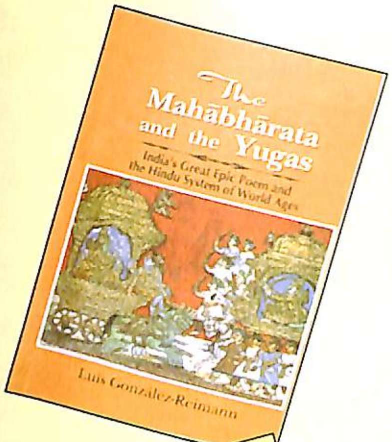




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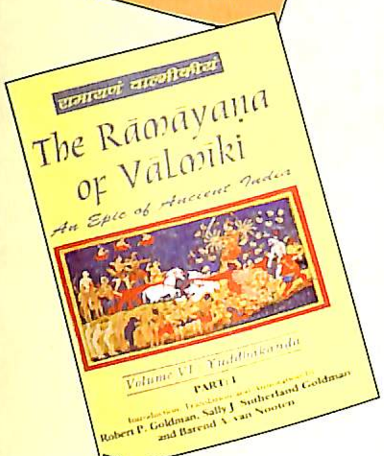
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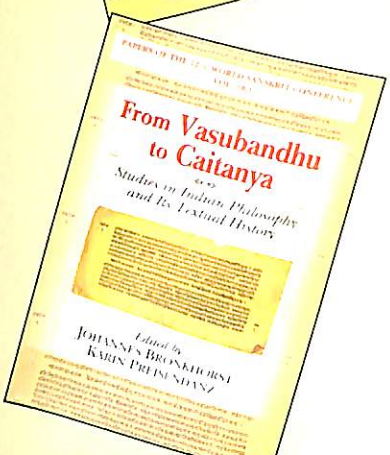
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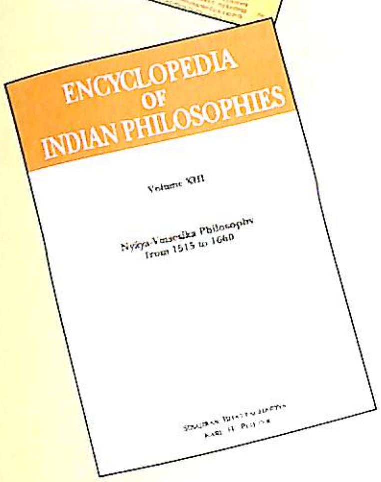
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सप्तमः स्कन्धः

समन्वयकाः



Section-VII

The Conveners

Abhiraja Rajendra Mishra

Professor Abhiraja Rajendra Mishra (b.1943) is one of the most prominent literary figures in the Sanskrit world of today. He was born in Village Dronipur, Jaunpur, Uttar Pradesh. He did his M.A. in Sanskrit (1964, Allahabad University), and was awarded Queen Victoria gold medal. He started his teaching career in 1966 from the University of Allahabad. He was appointed as a visiting professor at the Universitas Udayana, Denpasav, Bali (Indonesia) by the ICCR New Delhi (1987-89). He joined H.P. University, Shimla as professor and head of the department in 1991. He has also rendered valuable services for the cause of Sanskrit as the vice-chancellor of Sampurnanand Sanskrit University, Varanasi. He visited Thailand, Indonesia, Nepal, and Edinburgh (Scotland) and delivered lectures on various topics.

Prof. Rajendra Mishra published more than 150 original and critical works in Sanskrit, Hindi, English, and old Javanese. He has authored two *mahākāvyas*, 16 minor anthologies of poems, 9 collections of one-act plays, six volumes of ghazal-collections, 10 collections of short-stories, and a dozen critical works. Numerous honours and awards conferred on him include: Sahitya Akademi Award (1988), Kalidasa Award (1988 & 1998), Vachaspati Samman (1993), Kalpavalli (1998), Rashtrapati Samman (1999), Valmiki Samman (2009), and the highest Sanskrit awards of Maharashtra, Rajasthan, Kerala, Delhi, Andhra Pradesh, Madhya Pradesh, and Uttar Pradesh. He received prestigious titles of Mahamahopadhyaya (thrice), Brahmarṣi, Vidyālaṅkāra, and Vidyāsāgar, etc.

Adam Bowles

Dr. Adam Bowles is a Lecturer in Asian Religions at the University of Queensland in Australia. He has published three volumes concerning the *Mahābhārata*. Two of these are translations of the *Karṇaparvan* published with the Clay Sanskrit Library. The other, entitled *Dharma, Disorder and the Political in Ancient India: The Āpaddharma-parvan of the Mahābhārata* (Leiden: Brill, 2007), is a study of one of the didactic corpora belonging to the Śāntiparvan. More recently his research has concerned with aspects of governance and religion in the Maratha polity of the 17th and 18th centuries, components of which shall appear in 2012 in a forthcoming multi-authored volume published with Routledge (*A History of State and Religion in India*).

Alf Hiltebeitel

Alf Hiltebeitel is Professor of Religion, History, and Human Sciences at the George Washington University, Washington D.C. His publications as well as his current research take him back and forth between the *Mahābhārata* and fieldwork on Tamil *Mahābhārata* 'folk' traditions. From this tandem project, his work branches out into related texts, most notably the *Rāmāyaṇa*, into other cults and oral epic traditions; and recently into an attempt to understand the Indian concept of *dharma*. Most recently his following titles are published: *Dharma* (Honolulu: University of Hawai'i Press, 2010); *Reading the Fifth Veda: Studies in the Mahabharata, Essays by Alf Hiltebeitel*, vol. 1; *When the Goddess Was a Woman: Mahabharata Ethnographies, Essays by Alf Hiltebeitel*, Vol. 2 (Leiden: E. J. Brill, 2011); and *Dharma: Its Early History in Law, Religion, and Narrative* (New York: Oxford University Press, 2011).

Amarjiva Lochan

Amarjiva Lochan is Associate Professor in 'Ancient Indian History and Culture', Shivaji College, University of Delhi. He is an Executive Board Member, IAHR (International Association for the History of Religions) under the CIPSH, UNESCO; President, SSEASR (South and Southeast Asian Association for the Study of Culture and Religion). Programme Coordinator, Sanskrit Studies Centre, Silpakorn University, Bangkok. He has been Visiting Professor at several universities abroad; has travelled to 54 countries for presentations, keynote addresses and lecture series. He is editor of three international journals/newsletters. He has lectured/presented over 60 research papers at almost all the leading universities on Indian culture and religion-related issues. With his special research interest in the Indian vestiges in Southeast Asia especially Thailand, Cambodia and Indonesia, he has been working with Dr K.V. Ramesh on the Somaiya-Archaeological Survey of India–RSkS Project on *Epigraphy in Southeast Asia*. A.K. Narain award for the 'Best Research on Southeast Asia' was conferred on him in 2006.

Anupa Pande

Prof. (Dr.) Anupa Pande is currently Professor and Head of the Department of History of Art, and also dean of the National Museum Institute of History of Art, Conservation and Museology, National Museum, New Delhi. She has twice been the acting Vice-chancellor of the institute. She has been engaged in research and teaching for almost thirty years, in the University of Allahabad (1982–1995) and the National Museum Institute (1995 – continuing). She has conducted her doctoral research on *Nāṭyaśāstra* which is published. She has also intensively worked on Abhinavagupta and brought out a publication. She has been engaged in research of Śilpaśāstras such as *Samarāṅgaṇasūtradhāra, Aparājitapṛcchā, Mānasollāsa*, etc., Sanskrit poetics, Purāṇas and Āgamas for many years. Prof. Pande, a holder of Sangit Prabhakar, is also well versed in many ancient and modern languages such as Pali, Prakrit, Chinese, Persian and German. Prof. Pande received the award of Baden-Wurtemburg; fellowship from South Asia Institute, Heidelberg, Germany,2003; and award of Faculty Enrichment Programme, Shastri Indo-Canadian Institute, 2011. She has published over forty research papers and seven books on various aspects of Indian art, history, and culture. She has co-ordinated several major international seminars, workshops and international exhibitions.

Prof. Pande is a member of the Board of Directors of the renowned International Association of Buddhist Studies (IABS). She is a member of several other prestigious national and international organisations such as the IABU, SICI, ICOM - CC, CABA, Archaeological Survey of India, Board of Trustees of the Lal Bahadur Shastri National Memorial, to mention a few.

Arvind Sharma

Dr. Arvind Sharma was born in Varanasi, India, and completed his early education in Delhi. After graduating from Allahabad University, he joined the Indian Administrative Service (I.A.S.) in 1962 and served in the state of Gujarat until 1968. In 1968, he moved to the United States to pursue higher studies at the University of Syracuse in upstate New York, where he obtained an M.A. in Economics (1970), followed by a Masters in theological studies from the Harvard Divinity School (1974). He was appointed as a lecturer in Asian Religions at the University of Queensland, Brisbane, in 1976, while pursuing a Ph.D. in Sanskrit and Indian Studies at Harvard University, which he obtained in 1978. He moved to the University of Sydney as a lecturer in 1980 and taught there until 1987. In 1987 he joined the Faculty of Religious Studies at McGill University in Montreal, Canada, where he currently occupies the Birks Chair in Comparative Religion.

Bettina Bäumer

Bettina Bäumer, born in Austria in 1940, completed her doctorate in Indology and Philosophy at the University of Munich, Germany, in 1967, on the topic "Creation as Play: The Concept of Lila in Hinduism, its Philosophical and Theological Significance".

Dr. Bäumer has been living in Varanasi since 1967. She has worked at Banaras Hindu University, as postdoctoral fellow and lecturer; as assistant and lecturer at the Institute of Indology, Vienna University during 1974-1979 and as research director, Alice Boner Institute, Varanasi, during 1979-2000. She was Hon. Coordinator of the Indira Gandhi National Centre for the Arts, Varanasi office 1986-1995. She earned 'Habilitation' (qualification for professorship) in Religious Studies at the University of Vienna in 1997. She has been visiting professor (summer semester) at the universities of Berne, Vienna and Salzburg from 1995 to 2009, senior research fellow, Harvard University in 1994, fellow and visiting professor at the Indian Institute of Advanced Study, Shimla, from 2003-2007. Bettina has done fieldwork in Orissa and in Kashmir, has organised seminars and workshops on non-dualist Kashmir Shaivism in India and Europe. She was awarded Indian citizenship in 2011. At present she is the director of Samvidalaya, Abhinavagupta Research Library, Varanasi. Her main fields of research and publication: non-dualist Kashmir Shaivism; temple architecture, religious traditions and Śilpaśāstra of Orissa; Indian aesthetics; comparative mysticism. She has been editor of: *Kalātattvakośa, A Lexicon of Fundamental Concepts of the Indian Arts, vols I, II, III* (IGNCA and MLBD, 1988-1996; of *Śilparatnakośa, A Glossary of Orissan Temple Architecture*, IGNCA and MLBD, 1994 with R.P. Das as co-editor.

Chirapat Prapandvidya

Dr. Chirapat Prapandvidya is presently working as the Advisor to Sanskrit Studies Centre, Faculty of Archaeology, Silpakorn University, Bangkok from 2001; and also as the Chairman of the Sanskrit Studies Foundation under the patronage of Her Royal Highness Princess Maha Chakri Sirindhorn. He has received Colombo Plan Fellowship to study at M.S. University of Baroda, Baroda, India, for both M.A. and Ph.D degrees from 1969-1975. He was assistant professor at the faculty of archaeology (1980-2001), and director of Sanskrit Studies Centre, (1997-2001) at Silpakorn University, Bangkok. Besides serving the university in various capacities, he worked as the Secretary-General of the Organizing Committee of the International Conference 'Brahmanism and Buddhism in Thailand' organised in Bangkok by Devasthan Bosth Brahmana and the Department of Oriental Languages, Faculty of Archaeology, Silpakorn University, in 1994; and as the Secretary of the Organising Committee of the Buddha Exhibition on the occasion of the 50th Anniversary (Golden Jubilee) Celebration of His Majesty of Thailand's accession to the throne. He is at present serving as the part-time lecturer of Sanskrit at Mahachulalongkornrajavidyalaya (Buddhist) University, since 1976; and at Mahamakuta-rajavidyalaya (Buddhist) University, since 2001. Dr. Chirapat Prapandvidya is Joint Secretary, Thai-Bharat Cultural Lodge, Bangkok; Executive Committee member of the India Studies Centre, Thammasat University; and the Chairman of Scholarship Committee of Gita Ashram, Thailand.

C. Rajendran

Dr. C. Rajendran, Dean, Faculty of Languages, University of Calicut, has been working as Professor of Sanskrit at University of Calicut from 1990 onwards. He has done work in aesthetics, theatre, philosophy, linguistics, comparative literature, chess history, and ancient Indian management. His thesis, titled *A Study of Mahimabhaṭṭa's Vyaktiviveka* was acknowledged as a significant contribution to studies in Sanskrit poetics. His other noted contributions include *Studies in Comparative Poetics, The Traditional Sanskrit Theatre of Kerala, Sign and Structure, Abhinayadarpaṇa, Melputtur Narayana Bhatta* and *Understanding Tradition.* The prestigious works edited by him include *The Living Traditions of Natyasastra, Contemporary Approaches to Indian Philosophy, Aspects of Paninian Semantics, Current Readings in Arthaśāstra* and *Narratology-Indian Perspectives.* He has also to his credit several books related to Indology in Malayalam. He has published about two hundred learned articles in various national/international journals. He is the recipient of Ramakrishna Sanskrit Award for outstanding contributions in teaching and research, instituted by Canadian World Education Foundation. His books, *Pathavum Porulum* and *Saundaryasastram* fetched him Kerala Sahitya Akademi award for literary criticism and the G.N. Pillai Endowment Award for informatics literature respectively. He received M.S. Menon Award for literary criticism for his work, *Tāratamyasaundarya-śāstram* and IC Chacko Endowment Award for his work on hermeneutics titled *Vyākhyānaśāstram.* He has visited Germany, Finland, Poland, the Czech Republic, and Italy and worked as Visiting Professor at École des hautes études en sciences sociales (EHESS), Paris and Jageillonian University, Krakow, Poland. He has also worked as Visiting Fellow at University of Kolkata and University of Pune. He is serving as a member of the editorial committee of *Pandanus,* the prestigious Indological journal published from Charles University, Prague. He has also served as a member of the Advisory Board for Sanskrit and Malayalam of Sahitya Akademi, New Delhi, and also of the Karyaparishat of LBS Vidyapeeth, New Delhi (Deemed university), R.S. Vidyapeetha, Tirupati (Deemed university) and Sree Sankaracharya University, Kalady. Professor Rajendran has been in the forefront in south India to organise several international seminars related to Indology with the participation of scholars from USA, Poland, France, Germany, Czech Republic and Italy.

Chamu Krishna Shastry

Chamu Krishna Shastry has been working for the popularisation of Sanskrit for the last thirty years. He has trained a few thousand teachers and teacher trainers in teaching Sanskrit through modern methods and approaches to language teaching. He has served in various committees of MHRD, CBSE, NCERT, UGC, NMM, Central Sanskrit Board, Rashtriya Sanskrit Sansthan and SCERTs & Textbook Boards of various state governments. He is a full-time volunteer for the cause of Sanskrit. Currently he is the publication-in-charge of Samskrita Bharati and Trustee Secretary of Samskrit Promotion Foundation, which is working for the all-round development of Sanskrit.

D. Prahlada Char

Prof. D. Prahlada Char (b.1940), former Vice-chancellor of Rashtriya Sanskrit Vidyapeetha, Tirupati, and former Professor of Sanskrit, Bangalore University, is a scholar of international reputation. He has specialised in Navya-Nyāya, Sāhitya and Dvaita Vedānta. He guided many scholars from USA, France, Germany and other countries for their respective research. He served as Vice-chancellor of Sanskrit University at Tirupati. During his regime, the university was recognised as 'Centre for Excellence in the Subject of Traditional Śāstras' by the UGC. Prahlada Char has critically edited and brought into print a number of Sanskrit works such as *Gītātātparya, Gītābhāṣya, Bhedopajīvanam, Tantrasārasaṁgraha, Saptopaniṣadbhāṣyam, Seṣatātparyacandrikā* and *Māyāvāda-Khaṇḍanam, Vyāsayogīcaritam;* and has also translated a large number of Sanskrit works into Kannada. He published more than 100 research papers in journals. He has taken active part in many *Vidvadgoṣṭhīs*. He has also served as the Honorary Director of Poornaprajna Samshodhana Mandiram, Bangalore (1994-1999).

Prof. Prahlada Char has been bestowed with many coveted titles such as Paṇḍitaratna, Paṇḍitakulabhūṣaṇa, etc. He was awarded the Vedavyasa National Sanskrit Award by the UGC, 2004 and certificate of honour by the President of India, 2005. He was also honoured with the prestigious title of Mahamahopadhyaya by the R.S. Vishwavidyalaya,Tirupati (2007), and also by SLBSRSV, New Delhi (2010).

Dipti S. Tripathi

Prof. Dipti S. Tripathi is at present Director of the National Mission for Manuscripts (NMM) under the Ministry of Culture. She is an academician of international repute in the field of Sanskrit grammar, modern linguistics and poetics. She has had a brilliant academic career. Her thesis on the subject of grammatical categories in Sanskrit was a path-breaking work which she has been following up towards establishing an Indian School of Linguistics. She has also worked extensively in the field of Sanskrit literature and poetics. Prof. Tripathi has six books and more than three dozen research papers to her credit. She also has the distinction of being the first and the only lady to head the Department of Sanskrit at the University of Delhi. She has to her credit several national and international awards and she is a widely travelled person. She has contributed extensively to Sanskrit studies as member/chair of committees in several universities across India. She has visited U.K., U.S.A., Germany, Australia and New Zealand for academic purposes.

The National Mission for Manuscripts under the stewardship of Prof. Tripathi is doing commendable work and the turnaround of this institution becomes even more praiseworthy because she took over charge only in the month of January 2010. Her dynamism is infectious and she manages to inspire people to do work to the best of their ability. She is at present preparing the critical edition of a work on philosophy of Sanskrit grammar called *Vaiyākaraṇasiddhānta-tattvaviveka* by Vanamālī Miśra.

Dominic Goodall

Dominic Goodall studies the history of the Śaiva religion, particularly the school known as the Śaivasiddhānta between the fifth and twelfth centuries CE, from Sanskrit sources, several of which he has edited or helped to edit (*Kiraṇavṛtti*, *Parākhyatantram*, *Pañcāvaraṇastava*, *Tattvatrayanirṇayavivṛti*). Together with Harunaga Isaacson, Professor of Sanskrit at the University of Hamburg, he recently directed a 3-year Franco-German project sponsored by the ANR and DFG entitled "Early Tantra: Discovering the Interrelationships and Common Ritual Syntax of the Śaiva, Buddhist, Vaiṣṇava and Saura traditions" (2008–2011). Among the fruits of this project now being finalised for publication is the first edition, furnished with an annotated translation, of the oldest three books of what appears to be the earliest surviving Śaiva tantric scripture, the *Niśvasatattvasaṁhitā*.

Another research interest is Sanskrit poetry (*kāvya*) and its transmission. Together with Harunaga Isaacson, he has published the first six chapters of the earliest surviving Sanskrit commentary, that of Vallabhadeva, on Kālidāsa's *Raghuvaṁśa* from Groningen. They are currently preparing a second volume (of 3) to cover the next half dozen chapters. Together with Dr. Csaba Dezs"o (Eötvös Loránd University, Budapest), he is about to publish a fresh edition and English translation of the *Kuṭṭanīmata*, an eighth-century Sanskrit verse novel set in and around Banaras and Patna in which the protagonists are courtesans and their clients.

After studies at the univerities of Oxford and Hamburg, Dominic Goodall became a member of the École française d'Extrême-Orient (EFEO, "French School of Asian Studies") in 2000 and then head of the Pondicherry Centre of the EFEO in 2002, where he remained until April 2011. He is currently a professor (directeur d'études) at the EFEO and is posted in Paris, where he gives lectures on Śaivism and on Sanskrit inscriptions in Cambodia at the École Pratique des Hautes Études, and he is co-editor with Dr. Marion Rastelli of the Viennese dictionary of tantric terminology, the *Tāntrikābhidhānakośa*.

Diwakar Acharya

Diwakar Acharya is Associate Professor, Department of Indological Studies at Kyoto University. He was born at Kathmandu, Nepal, in 1969. He studied Sanskrit with traditional teachers, beginning with his father, and at the universities in Nepal and India. He started his teaching career in 1993 as a lecturer at Mahendra Sanskrit University, Nepal. In 2001, he went to Germany as a resource person being invited by Prof. Dr. A. Wezler of University of Hamburg. Since 2002 he started to work for the Nepalese–German Manuscript Cataloguing Project in Hamburg, and also in Kathmandu as its local director. In 2004, he was awarded a Ph.D degree by the University of Hamburg for a thesis on Vācaspati Miśra's *Tattvasamīkṣā*. A revised version of this thesis was published in 2006. His second book *The Little Clay Cart* (text and translation) appeared in 2009 in Clay Sanskrit Library Series. Since April 2006 he has been teaching at the Department of Indological Studies, Kyoto University. His field of specialisation covers a wide range of topics in Sanskrit literature, Indian religions, Indian philosophical traditions, and epigraphy. From the treasure trove of Nepalese manuscripts, he has discovered several Sanskrit and Prakrit texts which were either unknown or have been regarded as lost before. He is simultaneously working on Nepalese inscriptions, some early scriptures of Indian tāntric traditions, and recently, also on important issues of early Upaniṣadic philosophy.

Donald R. Davis Jr.

Dr. Donald R. Davis Jr. is an Associate Professor in the Department of Languages and Cultures of Asia at the University of Wisconsin-Madison, USA. He holds a Ph.D. in Asian languages and cultures from the University of Texas at Austin. His research focuses on law and religion in India, especially in the classical and medieval periods, and on comparative religious law. He received a fellowship from the National Endowment for the Humanities during 2007-2008, during which time he completed a book entitled *The Spirit of Hindu Law* (New York: Cambridge UP, 2010). He also recently published (with Timothy Lubin and Jayanth Krishnan) *Hinduism and Law: An Introduction* (also Cambridge UP, 2010). Currently, he is starting a project on the practice of classical and modern Hindu law.

Gaya Charan Tripathi

Prof. Gaya Charan Tripathi, recipient of the President's Certificate of Honour (2005) as a modern Sanskrit scholar, is an eminent Indologist who has been trained both in the traditional and modern streams of the discipline. A gold-medallist in his master's and having a Ph.D in Vedic studies from Agra University, he was selected as a post-doctoral Fellow of the German Academic Exchange Service to work at the University of Freiburg/Br. where he specialised in Indo-European philology and comparative religion besides producing an award-winning thesis for his D.Phil. degree. Upon his return, he served at the universities of Aligarh and Udaipur, only to go back again to his alma mater Freiburg as an Assistant Professor where he also worked on the ritual of Hindu temple-worship which earned him the degree of D.Litt. of Allahabad University. Prof. Tripathi has been on the faculty of several German universities as visiting professor, notably at Heidelberg, Tübingen, Berlin, Leipzig and Marburg. He also taught twice at the University of British Columbia (Vancouver). He retired as Professor and Head of the Kalākośa Division of the Indira Gandhi National Centre of Arts, New Delhi, and prior to that he was Principal of Sir Ganganatha Jha Research Institute, Allahabad, for more than two decades.

Prof. Tripathi has to his credit eight books in Hindi, English and German; more than 20 critically edited Sanskrit, texts; and around 110 research articles in Indian and foreign journals in English, German, Hindi and Sanskrit languages. In IIAS he is working on the 'Monastic Traditions of Buddhism and Christianity'.

George Cardona

Prof. George Cardona (born 1939) received Ph.D. in comparative linguistics from Yale University in 1960. Thereafter, he spent the greater part of his professional career at the University of Pennsylvania, first as Assistant Professor and from 1967 to 2005, then as Professor of linguistics. In 2005, he retired from active teaching, though retaining the title of Professor at the University of Pennsylvania. He has also served as visiting Lecturer and Professor at various institutions in the United States and India: the M.S. Univesity of Baroda, Swarthamore College, University of Illinois, New York University, Calumbia University, University of Hyderabad, and the Special Centre for Sanskrit studies, Jawaharlal Nehru University. In addition, he was the Collitz Professor at the Linguisltics Institute, University of Illinois, in 1978. His major field of research and teaching is Vyākaraṇa in all its aspects and in relation to Nyāya, Mīmāṁsā and modern theories concerning language. In India he studied with Jagannath Pade Shastri (Vadodara), Ambika Prasad Upadhyaya (Varanasi), Raghunatha Sharma (Varanasi, Chhata), and K.S. Krishnamurthi Shasthri (Chennai). His publications include *Pāṇini: A Survey of Research*; *Pāṇini: His Work and its Traditions* and *Recent Research in Pāṇinian Studies*. He also co-edited, with Dhanesh Jain, *The Indo-Aryan Languages*, the paperback edition of which was published in 2007. He is past President of the American Oriental Society (1989-90), a past Fellow of the Center for Advanced Study in the Behavioral Science, Palo Alto (1971-72). He was elected to the American Academy of Arts and Sciences in 1984 and to the American Philosophical Society in 1997. He was honoured with title by the Arsha Vidya Gurukulam (Saylorsbug, PA) in 1993; Vidyasagara by the Sanskrit Mandakini Vidya Parishad Delhi, in 1997, and Maha-mahopadhyaya by the Shri Lal Bahadur Shastri Rshtriya Sanskrit Vidyapeeth in November, 2006. He visited Sree Sankaracharya University of Sanskrit, Kalady, twice with two different academic programmes in 2003 and 2006.

Godabarisha Mishra

Till recently, Prof. Godabarisha Mishra worked as the Member Secretary of the Indian Council of Philosophical Research, New Delhi. Prof. Mishra received his Ph.D. from the University of Madras and his doctoral thesis was on 'Philosophy of Upanishads: An Analytical Exposition.' He has been working as a Professor of Philosophy at the University of Madras. Earlier, he served as an editor of the *Journal of Oriental Research* at Kuppuswami Shastri Research Institute, Chennai. His areas of specialisation are Vedānta, Buddhism and Phenomenology. Besides four books, Prof. Mishra has more than forty research papers on classical and contemporary Indian thought and comparative philosophy, published in national and international journals. His publications include *Anubhūtiprakāśa* of Vidyāraṇya (1992); *Śivajñānabodha-saṁgraha-bhāṣya* of Śivagrāyogin (1993); *Paramaparā: Essays in Honour of R. Balasubramanian*, co-edited with Srinivasa Rao, ICPR (2003); *Breaking Barriers*, co-edited with Frank Hoffman, Asian Humanities Press, California (March 2004). He has also been involved in various research projects.

Prof. Mishra was awarded the Charles Wallace visiting fellowship at Oxford University, UK, in 1995. he has visited British universities such as Cambridge, New Castle, Manchester and King's College, London. In 1996, he was invited to Germany by the Adyar Theosophische Verlagsgesellschaft, and delivered talks at the Department of Indology, Tübingen University. He has participated in the International Congress of Vedanta Conference at Miami University, Oxford, Ohio, USA, several times and has visited a few American universities like Pennsylvania University, Troy and Toledo University, Toledo. He was invited as a Visiting academic to teach graduate and postgraduate students at the Oriental Institute, and Oxford Centre for Hindu Studies, University of Oxford, UK. He has been a visiting faculty of Oxford University, UK and also of Mahatma Gandhi Institute, Mauritius.

Hans Henrich Hock

Hans Henrich Hock is Professor Emeritus of linguistics, Sanskrit, classics, and Germanic, and in the campus Honors Program, University of Illinois at Urbana-Champaign. He has taught at the University for over forty years. Born and raised in Germany, he received an M.A. in linguistics from Northwestern University in 1964, and a Ph.D in linguistics from Yale University in 1971. He has published extensively in historical and South Asian linguistics. Major publications include *Principles of Historical Linguistics* (1986, 1991), *Language History, Language Change, and Language Relationship* (1996, 2009, senior author, with Brian D. Joseph), and *An early Upaniṣadic Reader, with Notes, Glossary, and an Appendix of Related Vedic Texts* (2007). He has edited *Studies in Sanskrit syntax* (1991), *Historical, Indo-European, and Lexicographical Studies: A Festschrift for Ladislav Zgusta on the Occasion of his 70th Birthday* (1997), and numerous issues of the journal *Studies in the Linguistic Sciences*. He is advisory editor of *Trends in Linguistics* and editor of the new series *The World of Linguistics*, both published by de Gruyter Mouton, Berlin and New York. He served as editor of *Folia Linguistica Historica*, a journal of the Societas Linguistica Europaea, from 2004 to 2009. In 1980/1981 he conducted field research on spoken Sanskrit under a grant from the American Institute of Indian Studies, and during the monsoon semester 1987 he taught historical linguistics at Jawaharlal Nehru University under a Fulbright grant. He has taught historical linguistics at Delhi University in 2005, conducted workshops on teaching historical linguistics and on South Asian language contact for linguistic instructors at Indian universities, Central Institute of Indian Languages, Mysore, 2009 and 2011, and was an invited fellow at the Jawaharlal Nehru Institute of Advanced Studies, 2010, working on a project on South Asian contact linguistics. Honours and recognitions include listing in *German Indology* (1984, 1988, 1996, 2000, 2005, 2007); recognition as Vidyasagara by Mandakini, a society for the promotion of Sanskrit, at the 10th World Sanskrit Conference, Bangalore (1997); and an award for "Outstanding and Inspiring Leadership", Consulate General of India, Chicago (2003).

Jayandra Soni

Jayandra Soni was born and brought up in South Africa where he did his schooling and obtained his BA in 1972 from the University of Durban-Westville in South Africa. In 1975 he was awarded an MA degree in philosophy from the Banaras Hindu University and in 1978 the Ph.D. degree, also from the BHU. The title of his first Ph.D was "The Human Predicament: A Critique of Some Philosophical Perspectives." In 1987 he was awarded a second Ph.D. in Religious Studies by the McMaster University in Hamilton, Ontario, Canada. The title of his second Ph.D was "Towards an Understanding of Man in Śaiva Siddhanta: A Study in Philosophical Anthropology" which was published — *Philosophical Anthropology in Śaiva Siddhānta*, Delhi: Motilal Banarsidass, 1989. Since October 1991 Jayandra Soni has been a lecturer at the University of Marburg, Germany, Department of Indology and Tibetology to teach Indian languages including Sanskrit, and Indian philosophy. For the past 10-15 years he has especially studied, researched and published on Jaina philosophy. Most recently, in 2011, he has edited the book *Jaina Studies*: Proceedings of the DOT Panel in Marburg, Germany, 2010.

Jan E.M. Houben

Prof. Jan E.M. Houben is Professor of Sanskrit (Director of Studies 'Sources and History of the Sanskrit Tradition') at the Ecole Pratique des Hautes Etudes, Section des Sciences Historiques et Philologiques, Paris, France. After carrying out research on Bhartṛhari's philosophy of language in Utrecht (Netherlands), Vancouver (Canada) and Lausanne (Switzerland), he obtained his Ph.D. degree on the Saṁbandha-samuddeśa of Bhartṛhari's *Vākyapadīya* in Utrecht in 1992. Between 1993 and 2003 he was research fellow of the International Institute for Asian Studies (Leiden) and of the Royal Netherlands Academy of Sciences (KNAW, Amsterdam). After his appointment in Paris in 2003 his research and teaching mainly concern traditional Sanskrit grammar, history of Indian scientific thought, and narrative and ritual in Vedic prose. He is currently involved in a research project on late pre-modern Pāṇinians (of the 16th and 17th century CE) and the implications of their work for our understanding of the original function and context of Pāṇini's grammar.

Dr. Jan E.M. Houben's publications include: *The Pravargya Brāhmaṇa of the Taittirīya Āraṇyaka: An Ancient Commentary on the Pravargya Ritual* (Delhi 1991), and *The Saṁbandha-Samuddeśa (chapter on relation) and Bhartṛhari's Philosophy of Language* (Gröningen 1995). He wrote the Sanskrit section in *The Emergence of Semantics in Four Linguistic Traditions; Hebrew, Sanskrit, Greek, Arabic* (Amsterdam 1997); edited *Ideology and Status of Sanskrit* (Leiden 1996); co-edited *Violence Denied; Violence, Non-Violence and the Rationalization of Violence in South Asian Cultural History* (Leiden 1999). He has contributed papers in many journals including the *Journal of Indian Philosophy.*

Jitendra B. Shah

Jitendra B. Shah is B.A. (Sanskrit) from Gujarat University, M.A. (Indian Philosophy and World Religion) and Ph.D from Banaras Hindu University, Varanasi. His dissertation was on *Dwadasha Naya Chakra ka Darshanik Adhyayan.* He got Acharya (Jain Darshan) from Sampurnanand Sanskrit University, Varanasi. He has 8 gold medals to his credit — three gold medals from Gujarat University, Ahmedabad, three from Banaras Hindu University and two from Sampurnanand Sanskrit University. Prof. Shah is a recognised Ph.D guide and 9 research students have completed their Ph.D under him. He has examined 25 Ph.D dissertations of various universities. He is a prominent scholar of philosophy, Indology and languages like Sanskrit and Prakrit; has published more than 100 research papers on different areas of Jainism. He has written 16 books on various aspects of Jainism.

He was the Director of Shardaben Chimanlal Educational Research Center from 1989–1998. He is Director of L.D. Institute of Indology, Ahmedabad, since 1998. He is trustee of many academic trusts like Shrut Ratnakar Trust, Shrut Nidhi Trust, Sambodhi Sansthan, Gyanoday Nidhi, Pt. Bechardas J. Doshi Smarak Nidhi, American Institute of Indian Studies. He is also a trustee of several social trusts like Jin Kanti Sagarsuri Smarak Trust, Rajasthan, Harivihar Jain Trust, Palitana.

At present, he is also working on preparing a revised edition of the Gujarati translation of Āgamas.

Jürgen Hanneder

Jürgen Hanneder is Professor of Indology at Philipps University, Marburg, Germany. He has studied Indology in Munich, Bonn, Marburg and Oxford before working on several academic projects. One of his academic interests is the Sanskrit literature of Kashmir focussing on the one hand on Śaiva-authors like Abhinavagupta, Sahib Kaul, and also the Mokṣopāya, but on the other hand he has also worked, or is currently working in a variety of other fields, as for instance Indian steel production, Kshama Rao's poetry, and the history of Indian Studies in Europe. He is currently the editor of the Indological section of the *Journal of the Deutsche Morgenländische Gesellschaft*. He has also authored some monographs, viz. — *Abhinavagupta's Philosophy of Revelation*. An Edition and Annotated Translation of *Mālinīślokavārttika* {I, 1-399}, Groningen: Egbert Forsten 1998. Bhāskarakaṇṭha's *Mokṣopāyaṭīkā* I. *Vairāgyaprakaraṇam*, with Walter Slaje, Aachen: Shaker 2002 (Geisteskultur Indiens1). Der 'Schwertgleiche Raum'. Zur Kulturgeschichte des Indischen Stahls. Stuttgart: Franz Steiner Verlag 2005 (Akademie der Wissenschaften und der Literatur. Abhandlungen der Geistes- und sozialwissenschaftlichen Klasse 2005.4) Studies on the Mokṣopāya. Wiesbaden: Deutsche Morgenländische Gesellschaft. Harrassowitz Verlag 2006 (Abhandlungen für die Kunde des Morgenlandes LVIII). Indologie im Umbruch. Zur Geschichte des Faches in Marburg 1845-1945. Antrittsvorlesung. München: Kirchheim Verlag 2010 (Indologica Marpurgensia 1) Mokṣopāya. Das dritte Buch. Utpattiprakaraṇa. Kritische Edition von Jürgen Hanneder, Peter Stephan und Stanislav Jager. (Vemph{Anonymous Casmiriensis: Mokṣopāya. Historisch kritische Gesamtausgabe unter der Leitung von Walter Slaje}. Textedition, Teil 2. Akademie der Wissenschaften und der Literatur, Mainz) Wiesbaden: Harrassowitz, 2011.

K.K. Chakravarty

Dr. K.K. Chakravarty, M.A. (Kolkata), A.M., M.P.A. & Ph.D. (Harvard), IAS, retired in the rank of Secretary, Government of India, is a distinguished scholar in the field of cultural studies, heritage and museum administration, art and archeology. Earlier he has served in the posts of Commissioner, Archaeological Museums, Govt. of Madhya Pradesh, Bhopal; Director, Museum of Man, Bhopal; Director General, National Museum; and Member Secretary, Indira Gandhi National Centre for the Arts, Delhi. At present he is Chancellor of the National University for Educational Planning and Administration (NUEPA) in the Ministry of Human Resource Development, Govt. of India; Chairman, National Screening and Evaluation Committee, Ministry of Culture, Govt. of India; Vice Chairman of the Delhi Institute of Heritage Research and Management; and Advisor, Art, Culture and Language, Government of Delhi; and also Chairman, Bhasha Trust at Vadodara. He has extensively published in the fields of art and architecture, anthropology, Indology with a focus on archaeology, museology, conservation, issues of marginalisation and bio-cultural survival. Dr. K.K. Chakravarty led a movement on national and international platforms for protection and regeneration of community habitats, knowledge systems, heritage and arts.

K. Ramasubramanian

Prof. K. Ramasubramanian holds a doctorate in theoretical physics from University of Madras. He has also obtained a bachelors degree in Engineering (AMIE) from Institution of Engineers, Kolkata, and a masters in Sanskrit from Sri Venkateswara University, Tirupati. For completing a rigorous course, spanning over 14 semesters, in Advaita Vedānta he was awarded the coveted title of 'Vidvat-pravara' by the Acharya of Sringeri Sarada Peetham. He is presently a faculty at IIT Bombay in the Cell for Indian Science and Technology in Sanskrit. His works include the explanatory notes of the celebrated work *Ganita-yuktibhasha* (rationales in mathematical astronomy) which brings out the seminal contributions of the Kerala School of Astronomers and Mathematicians. This was brought out by 'Hindustan Book Agency' as well as 'Springer' in two volumes in the year 2008. He has also edited the book *500 Years of Tantrasaṁgraha* with Prof. Sriram and Prof. Srinivas, published by Indian Institute of Advanced Study, Shimla. His work on the seminal text *Tantrasaṁgraha* was brought out jointly by Springer and Hindustan Book Agency in the year 2011. Currently he is authoring a couple of monographs on astronomy and mathematics. Besides these publications in the form of books, Prof. Ramasubramanian has contributed several articles to various national and international journals. He has travelled widely all over the world to deliver lectures on wide ranging topics. The National Academy of Sciences, India, chose him to deliver the 'Prof. R.C. Gupta Endowment History of Science Award Lecture' in the year 2010. He has also been conferred the prestigious award of 'Maharshi Badarayan Vyas Samman' in the year 2008 by the President of India in recognition of the outstanding research work.

Kamalesh Datta Tripathi

Dr. Kamalesh Datta Tripathi, Professor Emeritus, Department of Religious and Agamic Studies (Dharma-Āgama), Banaras Hindu University, Varanasi, is a well-known scholar of Kashmir Śaivism, Vyākaraṇa Āgama, Nāṭyaśastra and traditional Indian theatre. He served the university as a Professor and Dean up to the year 2000. He rejoined the Department as Professor Emeritus in 2007. He was invited by the Government of Madhya Pradesh to serve as the Director of Kalidasa Akademi at Ujjain. He is credited with raising the Akademi and putting it on the national as well as international map. He was again invited as Director of the Akcademi to rejuvenate it (2003 to 2006). As a theatre director, he brought together modern theatremen and the traditional artistes and scholars at a common platform. He has attended various international conferences in Japan, Holland, Austria, Poland, France, Thailand, Finland, Spain and Sweden and a number of seminars and symposia in the country. He was invited as a Visiting Professor in Sorbonne University (Paris) in 1996, and in Copenhagen University (Denmark) in 1999. Presently he is Chief Editor and Director of Nāṭyaśāstra Project of IGNCA, New Delhi, and advisor of its Varanasi division. He is working on *Abhinavabharatī* and editing a gloss on *Vākyapadīyam* written by Mahamahopadhyaya Rameshwar Jha. Prof Tripathi has translated *Paramārthasāra* of Abhinavagupta with the commentary of Yogarāja with Prof. Lyne Bansat Boudon which has been published by Routledge, London and New York in 2011. He has been associated with a number of academies, universities and institutions, including Sangeet Natak Akademi, Rashtriya Sanskrit Sansthan, Maharshi Sandipani Veda Vidya Pratishthan.

Recipient of the President's Certificate of Honour (2007), Professor Tripathi received Swami Ramanandacharya Memorial Honour, Sri Swami Karpatri Memorial Award, and fellowship of the Sangeet Natak Akademi, New Delhi.

Kamaleswar Bhattacharya

Kamaleswar Bhattacharya got his doctorat d'état (*Docteur és Lettres*) from the Sorbonne, under the great Sanskritist Louis Renou, in 1962. In 1996, he retired as directeur de recherche from the Centre National de la Recherche Scientifique, Paris. He was also a Visiting Professor at Brown University (USA), at the University of Toronto (Canada), at Vishva-Bharati, Santiniketan (India), and the Adyar Library and Research Centre, Madras. After his retirement, he was Mercator-Gastprofessor at the University of Bonn (Germany).

Among his many publications with bearing on various subjects of Indology are: *Les Religious brahmaniques dans l'ancien Cambodge, d'aprés l'épigraphei et l' iconographie* (Paris, 1961); *Recherches sur le vocabulare des inscriptions sanskrites du Combodge* (Paris, 1964) and 1991); *L' Ātman-Brahman dans le Bouddhisme ancient* (Paris, 1973); The *Dialectical Method of Nāgārjuna* (*Vigrahavyāvartanī*) (Delhi, 4th edition, 1998); *Some Thoughts on Early Buddhism with Special Reference to its Relation to the Upanishads* (Pune, 1998); *Le Siddhāntalakṣaṇaprakaraṇa du Tattvacintāmaṇi de Gaṇgesa avec la Dīdhiti de Raghunātha Śiromaṇi et la Ṭikā de Jagadīśa Tarkālaṇkāra* (*Journal Asiatique*, 1977-2005); and A Selection of Sanskrit Inscription from Cambodia (Siem Reap, 2009).

Kapila Vatsyayan

Dr. Kapila Vatsyayan (born 25 December 1928) is a leading Indian scholar of classical Indian dance and Indian art and architecture. Dr. Vatsyayan received her M.A. from the University of Michigan and Ph.D. from the Banaras Hindu University. She is the author of many books including *The Square and the Circle of Indian Arts*, *Bharata: The Natya Sastra*, and *Matralaksanam*. She was the founder-director of the Indira Gandhi National Centre for the Arts (Indira Gandhi Rashtriya Kala Kendra) in Delhi. She has also served as Secretary to the Government of India and the Ministry of Education, Department of Arts and Culture, in which she was responsible for the establishment of many institutions of higher education in India. She served briefly as a member of the Rajya Sabha in March 2006, and was re-elected to the Rajya Sabha in April 2007 for a term expiring in February 2012. She is the sister of poet and critic Keshav Malik. In 1970, Dr. Vatsyayan received the Sangeet Natak Akademi Fellowship. In 1998, she received the "Outstanding Contribution to Dance Research" award, given by Congress on Research in Dance (CORD). In 2011, she was awarded the Padma Vibhushan by the Government of India, and Rajiv Gandhi National Sadbhavana Award (2000).

Manabendu Banerjee

Manabednu Banerjee (12.7.1939) has worked on Sanskrit Studies in Gupta Era for his doctoral thesis. He has been Professor and Head of the Department of Sanskrit, Jadavpur University, Kolkata ; also, former coordinator, Centre of Indology, Jadavpur University, Kolkata. At present, he is Vice-President, The Asiatic Society, Kolkata, and Hony. Secretary, Sanskrit Sahitya Parishat, Kolkata, former General Secretary, The Asiatic Society, Kolkata. He was awarded in 2007 Certificate of Honour by the President of India. He has organized 33rd & 38th All India Oriental Conference in the capacity of Joint Local Secretary. His publications include, *A Study of Important Gupta Inscriptions* (Sanskrit Pustak Bhandar, Kolkata, 1976); *Sanskrit Inscription of Nepal*; (Sanskrit Pustak Bhandar, Kolkata 1985); *Historical and Social Interpretations of Gupta Inscriptions* (Sanskrit Pustak Bhandar, Kolkata, 1989); *Historicity in Sanskrit Historical Kavyas* (DSA, Department of Sanskrit, Jadavpur University, Kolkata, 2004); *Looking into India's Past through Epigraphical Literature* (Kolkata, 2005); *Hindu-Śāstramate Vivāha* in Bengali — Marriage according to Hindu Śāstra (Kolkata, 2007); *Hindu-Śāstramate Upanayana* Wearing of sacred thread according, to Hindu Śāstra (Kolkata, 2009); *Aspects of Sanskrit Architectural Texts*, Saraswat Kunj (Kolkata, 2010); *Śrāddha-rite according to Hindu Śāstra* in Bengali (Kolkata, 2011); *Abhinayadarpaṇa of Nandikeśvara* (edited with translation, 2011). He has edited twenty-one texts with Englsih/Bengali translations, some of them are — Vātsyāyana's *Kāmasūtra; Manusamhitā*, Udbhaṭa's *Śloka-saṁgraha, Kauṭilīyam Arthaśāstram* and *Kāmandakīya-Nītisāra*. He has also edited *Śilparatna* of Śrīkumāra, Sadesh, Kolkata, 2010; *A Corpus of Indian Studies: Essays in Honour of Prof. Gaurinath Sastri*, co-edited with Prof. Gopikamohan Bhattacharya, S.S.P., 1980; *Ancient Indian History, Philosophy and Culture:* Commemoration Volume of Prof. Radhagobinda Basak; co-edited with Prof. Pratap Bandopadhyay, *Prajñajyoti*: commemoration volume of Prof. Gopikamohan Bhattacharya, co-edited with Prof. Debabrata Sensharma, Kurukshetra, 1990. *Science and Technology in Ancient India*, co-edited with Dr. Bijoya Goswami, Jadavpur University, 1993, Occasional Essays on *Arthaśāstra* — Edited with elaborate introduction and published from Centre of Indology, Jadavpur University, Kolkata, 2000. Bauri Maharana's *Vāstuśāstram*, Sanskrit Pustak Bhandar, Kolkata edited, 2001, *Crime and Punishment*, Jadavpur University, Kolkata; edited, 2002, *Science and Technology in Ancient India*, Sanskrit Sahitya Parishat, Kolkata, edited, 2002, *Gaṇitāvali* (an unpublished Sanskrit text on Mathematics and astronomy edited, along with Prof. P.K. Majumder, Asiatic Society, Kolkata, 2005. He has authored about 45 papers in English and Sanskrit published in research journals.

Lyne Bansat-Boudon

Lyne Bansat-Boudon is Directeur d'Etudes, Ecole pratique des hautes études, Section des sciences religieuses, Sorbonne; and Directeur d'Etudes, at the Centre d'études de l'Inde et de l'Asie du sud, L'École des hautes études en sciences sociales. She is an honorary senior member of the Institut Universitaire de France. Bansat-Boudon recently published, with Kamalesh Dutta Tripathi, The *Paramārthasāra of Abhinavagupta and its Commentary by Yogaraja* (2010).

Måns Broo

Dr. Måns Broo is Senior Lecturer in Comparative Religion at Åbo Akademi University, Finland, where he received his doctorate in 2003 and docent title in 2009. He studied Indology and Sanskrit at Uppsala University, Sweden. He is also part of the "Post-secular Culture and a Changing Religious Landscape" Åbo Akademi University centre of excellence in research project, devoted to qualitative and ethnographic investigations of the changing religious landscape in Finland. Within this project, he is studying yoga as a factor of identity formation among practitioners in the town of Åbo/Turku in Finland.

Apart from his academic work, Dr. Broo is editor-in-chief of *Ananda*, Finland's leading yoga magazine. He regularly lectures at yoga schools and retreats in Finland and abroad. He is also chairman of the Association for Cultural, Scientific and Advocacy Magazines in Finland. Being an initiated Caitanya Vaiṣṇava priest, from time to time, he furthermore officiates at various religious ceremonies among the Hindu diaspora in Finland.

Dr. Broo's publications include his Ph.D thesis *As Good as God: the Guru in Gauḍiya Vaisnavism*, (2003), translations of Sanskrit texts into Finnish and Swedish (*De tidiga Upanisaderna*, 2005; *Joogan filosofia: Patañjalin Yoga-sutra*, 2010; *Hinduismens heliga skrifter*, 2010), the first ever original Sanskrit text published in Finland (*Śrī Ṣaḍbhujaṣṭakam*, 2009) as well as numerous academic and popular articles especially on Caitanya Vaiṣṇavism, aspects of modern Hinduism and Yoga. He lives in Åbo, Finland, but will spend the winter 2012 in Kolkata, studying Bengali, doing research work and hopefully getting the chance to take a course in spoken Sanskrit as well.

Mark Dyczkowski

Mark Dyczkowski was born in London in 1951. His father was Polish and mother Italian. He came to India in 1969. Subsequently, he joined the Banaras Hindu University for his first degree in 1970. He returned to England for his doctoral research on Kashmiri Śaivism in 1974. This resulted, some years later, in the publication of the *Doctrine of Vibration*, the *Stanzas on Vibration* and the *Aphorisms of Śiva*. In 1979 he joined BHU again for a second doctorate on the Canon of the '*Śaivāgama*' which was published in 1986. In 1985 he joined Sampurnananda Sanskrit University as an associate fellow. In 1992 he started a project for the IGNCA for the edition, translation and study of the *Kumārikākhaṇḍa* of the *Manthānabhairava-tantra*. This was published in 14 volumes in 2009. In the late eighties and nineties he travelled regularly from Varanasi to Nepal for fieldwork study of the goddess Kubjikā and associated traditions. This resulted in publications concerning Newar society and religion. Since 2007 he has been engaged by Muktabodha to supervise the input of e-texts of Tantras and related literature in Sanskrit on the site muktabodha.org. Over these years he studied Sanskrit literature with Pandit Ambikadatta Upadhyaya, grammar with Pandit Baghirath Prasad Tripathi, Tantraśāstra with Pandit Vrajavallabh Dvivedi, Kashmiri Śaivism with Swami Lakshman Joo and Pt. Hemendranath Chakravarti in Varanasi and with Prof. Sanderson in Oxford.

Michael Hahn

Prof. Dr. Michael Hahn, Professor of Indology and Tibetology at the Philipps-University of Marburg, Germany, studied at the universities of Göttingen, Marburg and Bonn, and since 1988 he is working as a full Professor at the University of Marburg. He taught as a visiting Professor in the Waseda University, Tokyo; University of Calgary, Canada; University of London, England, etc. Michael Hahn was the Numata Visiting Professor in Buddhist Studies at University of California, Berkeley, U.S.A. during the spring 2005. His main fields of research are classical Sanskrit literature, Indian metric, Buddhist literature, Tibetan linguistics and literature, Mongolian and Chinese translations of the Indian Buddhist literature. He participated in numerous national and international conferences, and delivered guest lectures at various universities and institutes.

Prof. Michael Hahn is the author of numerous articles and books, among them a primer of the Tibetan language that has been reprinted seven times and is now forthcoming in an English translation. He is editor and publisher of the series Indica et Tibetica; 48 vols. published between 1982 and 2006; and co-editor of several other series. List of his seventeen books includes: *Jñānaśrīmitras Vṛttamalastuti, Ein Beispielsammlung zur altindischen Metrik, Nach dem tibetischen Tanjur zusammen mit der mongolischen Version herausgegeben*, übersetzt und erläutert, Wiesbaden, 1971, (Asiatische Forschungen. 33.) X, 388 S; *Joy for the World*, A Buddhist Play by Candragomin, Transl. with an introduction and notes, Berkeley 1987; *Śivasvamin's Kapphiṇabhyudaya, The Exaltation of King Kapphina*, ed. with an introduction by Gauri Shankar with an appendix and romanized version of cantos i-viii, Delhi, 1989; *Invitation to Enlightenment: Letter to the Great King Kaniska by Matrceta, Letter to a Disciple by Candragomin*, translated with an introduction and notes, Dharma Publishing, Berkeley 1999; *Vom rechten Leben, Buddhistische Lehren aus Indien und Tibet*, aus dem Sanskrit und aus dem Tibetischen übersetzt und herausgegeben von Michael Hahn, Verlag der Weltreligionen, Frankfurt 2007.

Miquel Peralta

Miquel Peralta studied mathematics at the University of Barcelona and voice at the Barcelona Conservatory of Music. From 1986 to 1989, he directed the Orfeó Català School of Music in Barcelona. In 1992 he received a Masters degree in music from the University of Texas at Austin, and in 1996 he received the doctor of musical arts degree at the same university with a dissertation on Spanish vocal music. Currently he is professor of foreign languages at the Victoria de Los Angeles Conservatory of Music in Sant Cugat (Barcelona). In 2000, his interest for languages and for sound led him to study Sanskrit, which he began doing shortly thereafter with Oscar Pujol. This interest saw him very quickly become drawn towards the pedagogy of the language and towards its oral aspects. In 2006 he founded the Devavani Center of Sanskrit Studies, the only centre for Sanskrit Studies in Spain, together with a group of Sanskrit scholars who shared his concern about filling the pedagogic and academic void found in Sanskrit studies in Spain. Besides its ongoing academic programme, Devavani has organised a summer course in Sanskrit for the last five years and, for the last two years, a two-week intensive course in advanced spoken Sanskrit, the only one of its kind in Europe, led by Professor Sadananda Das.

Currently Miquel Peralta is working on a second doctoral dissertation at the Autonomous University of Barcelona on the Western tradition of translations of the *Bhagavad-Gītā*. In August of 2008, the Indian Embassy in Berlin, in collaboration with the Department of Classical Indology of Heidelberg University and the ICCR, honoured Miquel Peralta with the first Sarasvati Award for 'Essays in Sanskrit' in recognition of his task for the advancement of Sanskrit Studies in Spain.

Nalini Balbir

Nalini Balbir (b. 1955, of French and Indian origin) is professor of Indology at the University of Paris-3, Sorbonne-Nouvelle (since 1988) and Directeur d'Etudes for Middle Indo-Aryan studies at the École Pratique des Hautes Etudes (History and Philology Section), Paris (since 2000). She is a member of the research group "UMR 7528 Mondes iranien et indien".

She was first trained in classical languages (Latin and Greek), which she taught at secondary schools after having got the "Agrégation de grammaire" (1977). Her training in Sanskrit and Indology was done at the University of Paris-3, at the Freie Universität, Berlin, and at the L.D. Institute of Indology, Ahmedabad. There she was guided mainly by Profs. C. Caillat, K. Bruhn, Candrabhal Bh. Tripathi, H.C. Bhayani and D.D. Malvania.

Her main fields of research are Pali (contributions to *A Critical Pali Dictionary*), and Jaina studies in all their facets. Her publications include editions, translations and investigations of Jaina works in Sanskrit (*Dānāṣṭakakathā*, Paris, 1982; originally her Ph.D. thesis; Nagadeva's *Madanaparājaya*, Paris, 2004, with J.-P. Osier), in Prakrit (*Āvaśyaka-Studien*, vol. I, Stuttgart, 1993; based on her D.Litt. thesis; Yogindu's *Paramātmaprakāśa*, Paris, 1999, with C. Caillat; Haribhadra's *Dhūrtākhyāna* with J.-P. Osier ; Nemicandra's *Dravyasaṁgraha*, Mumbai, 2010) and in Gujarati (*Paṭadarśana: The Glory of Śatruñjaya as depicted in a 19th Century Jain Scroll*, Ladnun, 2010, with K.K. Sheth). She is also concerned with the history of Jaina studies and has especially investigated the works of Ernst Leumann (collected articles ed. in 1998, introductory essay, Ahmedabad, L.D. Institute, 2010). Her research articles (about 75, in French or in English) deal with Jaina narrative literature, Jaina commentaries, material culture in the Jaina tradition, history of Jaina monastic orders, social history of the Jainas from manuscripts and inscriptions, and contemporary Jainism (pilgrimage places, festivals, innovative editorial projects or temples, etc.).

Co-author with K.V. Sheth, K.K. Sheth and C.B. Tripathi of the *Catalogue of the Jain Manuscripts of the British Library* (British Library, Institute of Jainology, 3 vols., 2006), she is at present the editor-in-chief and collaborator of the "Jainpedia" website project, a free online resource providing descriptions of digitised images of Jaina manuscripts in the UK, together with an encyclopedia of Jainism. She is also engaged in the project "Jaina Sites of Tamil Nadu" conducted at the French Institute of Pondicherry (with Dr. Karine Ladrech, University of Paris-4 Sorbonne, N. Murugesan and R. Kumar), and supported by the Digambara Jaina community.

Nalini Balbir has been the editor of the *Bulletin d'Etudes Indiennes*, an international Indological journal published in Paris since 1983. She has coordinated the French translation of Somadeva's *Kathāsaritsāgara* (1997), she is the author of a Sanskrit manual for French-speaking people (2012), and has edited several volumes of Indological essays in France and elsewhere.

She has been the recipient of the "Prix Hirayama" (Paris, 2003), of the "Prakrit Jnanbharati International Award" for 2008 (Shravanabelgola) and of the "Ahimsa International Award" for 2010 (Institute of Jainology, London).

Natalia R. Lidova

Natalia R.Lidova is a senior research scholar, Institute of World Literature, Russian Academy of Sciences, Povarskaya 25A, Moscow, Russia. After her graduation from the State University of Theatre Art, Moscow, she continued her postgraduate studies at the Institute of World Literature (Department of Oriental Literatures), where she conducted a Ph.D research programme and defended her dissertation on 'The Nāṭyaśāstra and the Origin of Sanskrit Drama'. Her areas of research are Indian drama, early Hindu culture, aesthetics, poetics, ritual studies and modern Indian theatre tradition, in particular Kūḍiyaṭṭam. She is the author of many articles and books. In her book *Drama and Ritual of Early Hinduism*, Delhi: Motilal Banarsidass, 1994 (Second edition, 1996), she proposes a new conception on the origin of Hindu culture and introduces a new understanding of the religious background of the ancient Indian theatre. She is the editor of several important volumes, like: *Donum Paulum, Studia Poetica et Orientalia*, Moscow, 2008; *The Eastern Poetics*, 2010 (both in Russian). Natalia Lidova has received a number of grants to support her research, including the grant of Deutscher Akademischer Austauschdienst, DAAD (Germany), visiting scholar in the Department of South Asia Regional Studies, University of Pennsylvania (Philadelphia, USA); grants of the British Academy of Sciences and London University, School of Oriental and African Studies (Great Britain), UGC (India) and so on.

The list of her publications includes: *King-Priest Relations in the Tradition of the Nāṭyaśāstra: Kings and Ascetics in Indian Classical Literature*. Milan, 2009; *The Changes of Indian Ritualism: Yajña versus Pūjā: The Temple in South Asia*. Oxford University Press, 2010; *The Cosmography of Mount Meru and Early Pūjā Cult*: Proceedings of the Fifth Dubrovnik International Conference on the Sanskrit Epics and Purāṇas (forthcoming); *Nāṭyaśāstra: the First Indian Poetics : Sanskrit in the Context of Western Criticism* (forthcoming).

Navjivan Rastogi

Prof. Navjivan Rastogi is a Ph.D in Sanskrit from Lucknow University (1967). He as the president of the students' union (1959-60) led a student movement against corruption, and loss of academic values, but decided to remain in the academic field only. He joined the Abhinavagupta Institute of Aesthetics and Saiva Philosophy in 1968. He served the Lucknow University as the Head of the Department of Sanskrit and Prakrit Languages, and the Institute as its Honorary Director. Dr. Rastogi's potential was internationally recognised with the publication of his pioneering work *The Krama Tantricism* (1979) followed by another important work *Introduction to the Tantrāloka*, together with *Jayaratha's Viveka* in eight volumes. All these works have gone into reprints. His subsequent work *Kaśmīra Śivādvayavāda kī Mūla Avadhāraṇayeṅ*, 2002 is a conceptual study of the basic notions of the system. His latest work (*Kaśmīra kī Śaiva Saṁskṛti meṅ Kula aura Krama Mata*) revisits and continues the theme of his earliest work. Besides, his many works are under publication. He is now actively revising and re-editing the anonymous, unpublished commentary on the *Īśvarapratyabhijñavimarśinivyākhyā* which he edited jointly with his teacher and mentor K.C. Pandey (1968-1974). He is critically translating the *Śivadṛṣṭi* of Utpaladeva for Indian Council of Philosophical Research under their 'Translation Project of Classical Sanskrit Texts'. A minor project 'Kaśmīra Śaivagama Granthoṅ meṅ Prāpyamāṇa Bauddha Darśana Se Sambaddha Sāmagrī' was completed by him at the behest of Central Institute of Higher Tibetan Studies, Sarnath in early seventies.

Prof. Rastogi is regarded as a dedicated scholar of Kashmir Śaivism and Indian aesthetics in the lineage of K.C. Pandey. He has worked at the Nityanand Institute, Cambridge-Mass as Director, Kashmir Śaiva Translation Series (1989); and guided the research project "Camparative Religious Philosophy: Contributions of Medieval India" at the division of Humanities, Hong Kong University of Science and Technology, Honk Kong (1993).

Navjyoti Singh

Prof. Navjyoti Singh is a philosopher and founder head of the Center for Exact Humanities, at International Institute of Information Technology, Hyderabad. After technology education from IIT, Kanpur, in mechanical engineering and later earning a higher degree in nuclear technology, he shifted to professionally researching on 'history and philosophy of science in the Indian civilisation', an engagement that spans two and a half decades. During the period he worked on classical Indian linguistics, mathematics and logic as a scientist at the National Institute of Science, Technology and Development Studies, New Delhi. In particular, he developed Jaina theory of transfinite numbers and Vaiśeṣika ontology. For the next decade or so his research interest was in formal ontology, particularly ontology of society and ontology of arts. His basic research interest was in analytical traditions of exact reasoning in the Indian, Greek and modern traditions. He has headed a nationally coordinated research programme on Foundations and Methodology of Theoretical Sciences (Logic, Mathematics, Linguistics and Cognitive Sciences) in the Indian Tradition. He has also been director of PPST Foundation, an NGO dedicated to the examination of Indian traditions of knowledge and technology and has conduced several Congresses of Traditional Sciences and Technologies of India. He has organised about two dozen conferences. He has published about 30 research papers dealing with problems related to — crossroads of science and Indian analytic traditions; history of ideas in foundations of logic, mathematics and linguistics; Indian philosophy, and; formal ontology.

Prof. Navjyoti Singh has authored five monographs, two booklets and about a dozen reports. His edited books include — *Temporality and Logical Structure: An Indian Perspective*; *Sṛṣṭi: Its Philosophical Entailments*. His forthcoming books are — *Antaḥkaraṇa: Mechanics of Mind* and *Punctuating Reality; Towards Formal Foundations of Justice, History and Society*.

Oscar Pujol

Dr. Oscar Pujol studied Sanskrit (M.A., Ph.D.) and received his Ph.D. from the Banaras Hindu University, Varanasi. He has published numerous articles on Sanskrit studies and comparative poetry and has translated several books from Sanskrit into Spanish. Some of them are: *Upaniṣads*, the chapter sixth of the *Abhinavabhāratī* of Abhinavagupta, *the Caurīsuratapañcaśikā* of Bilhaṇa, the *Yogasūtra* of Patañjali, the *Pṛthvisūkta* of the *Atharvaveda* and the Sāvitri episode from the *Mahābhārata*. He is the author of the *Sanskrit-Catalan Dictionary*, a new Sanskrit dictionary that includes both the Pāṇinian etymologies and those from the *Kurzgefasstes Etymologisches Wörterbuch des Altindischen* and the *Etymologisches Wörterbuch des Altindoarischen* of Manfred Mayrhofer. The dictionary includes also many technical terms from Sanskrit grammar and philosophy. He is presently working in a Spanish version of the same. He has published a literary work call *The Labyrinth of Love*. He has also co-authored several books like *Patañjali-Spinoza*, *Words of Silence: the Language of Absence in the Different Mystical Traditions*, etc. He has taught in the University of Barcelona, University of Valladolid, University of Balearic Islands, and the Banaras Hindu University. His main areas of interest are Sanskrit grammar, lexicography with special reference to Sanskrit technical terms, Poetics, the Rasa theory, Kavya, the Pali language and Theravada Buddhism and the traditions of the Yogasūtra.

Dr. Oscar Pujol was the Director of Educational Programmes at Casa Asia (Barcelona). Currently he resides in New Delhi where he has set up the 'Instituto Cervantes' of which he is the Director. He has been very active in promoting the relations between India and Spain. He has also contributed to the introduction of Asian studies in Spain.

Pankaj Chande

Dr. Pankaj Chande was elected National President of all the Universities in India. He is the seniormost Vice-chancellor in India as he is in the third term of five years each as Vice-chancellor of K.K. Sanskrit University.* Dr. Pankaj Chande, founder Vice-chancellor, Kavikulaguru Kalidas Sanskrit University, Maharashtra, was elected unanimously as the President of the the Association of Indian Universities at the national convention held at Pune. Association of Indian Universities is having the membership of all the 465 universities of India including all the national institutions like IITs, IIMs, NITs, national science institutes, agricultural universities, medical universities, law universities, etc. Association of Indian Universities contributes largely in framing the National Education Policy in higher education sector and is the apex organisation for equivalance of international degrees with degrees of the universities in India. This association has the membership of the universities from some adjoining countries as well. Dr. Pankaj Chande is the seniormost sitting Vice-chancellor in India and renowned expert in the international higher education system. He has visited all the major countries of the world for international exchanges in higher education. Under his chairmanship all the university associations of the world met at New Delhi in the month of April, 2011. His elevation to the august position as the National President was welcomed at the national level in all higher education circles.

Dr. Pankaj Chande has been honoured with many awards, such as: Pandit Award by Maharashtra Sabha, Raipur, 2003 (for constant propogation of conversational Sanskrit through stge craft and lyrics), Maharshi Vyasa Puraskar, Sanskrit Sabha, Gandhinagar, 2005 (for propagation of easy (sarala) Sanskrit for all age groups), Sunrise Peace Award of Sunrise Peace Mission of India (for service to higher education 2011. His specialisation is in classical Sanskrit literature, modern Sanskrit literature in particular. Dr. Pankaj Chande also studied poetics, Vedas, darshan, epics, epigraphy and grammar, etc.

P. C. Muraleemadhavan

Prof. P.C. Muraleemadhavan, Professor and Head, Department of Sanskrit Sahitya, Sree Sankaracharya University of Sanskrit, Kalady, is a noted scholar trained both in traditional and modern lines of Sanskrit Studies. He was fortunate to work as a teacher along with his father, illustrious Sanskrit scholar of Kerala, P.C. Vasudevan Elayath, for five years. He was awarded Ph.D degree (1987) from Rashtriya Sanskrit Sansthan, in Sanskrit Sāhitya; and again second Ph.D. degree (1993) from University of Calicut in Nyāyaśāstra. At present he is also working as in-charge of the Vastuvidya Department, Dean of the Faculty, and Director of the Planning and Development of the University. The Sree Sankaracharya University of Sanskrit became the centre of attraction for scholars because of his multifaceted scholastic pursuits. He has edited and published 25 books and several research papers. His important publications are: *Facets of Indian Culture, Indian Theories of Hermeneutics, Sanskrit in Technological Age.* His Sanskrit commentary, *Rasikarajujine on Cātakasandeśa* and *Studies on Vyutpattivādakārikā* won Mallinatha Puraskar and Vijayashree Puraskar respectively. He has unearthed hundreds of palm-leaf manuscripts from various parts of the country. His areas of interests are aesthetics, comparative studies, Indian logic and theatre studies, etc.

Professor Muraleemadhavan has visited several universities of Australia, Japan, Scotland, Canada, USA and Finland to deliver lectures. He has chaired sessions of WSC organised in India and abroad. He is the Chairman of Kunjunni Raja Akademi of Indological Research; and the Secretary of Kerala Sanskrit Akademi; and Chairman of Chinmaya International Foundation, Research Institute at Veliyanadu. He was the Convener of the Government of India project — strengthening of Sanskrit Studies in Kerala State.

He is presently engaged in a research project. Post-Independence Sanskrit Literature (in India) — A Critical Survey.

Pierre-Sylvain Filliozat

Pierre-Sylvain Filliozat, born on 15 February 1936 at Neuilly s/Seine (France), was a member of the École française d'Extrême-Orient (Pondicherry) from 1963 to 1967. From 1967 to 2004 he was Professor of Sanskrit in École Pratique des Hautes Etudes, Sorbonne, Paris. He was again on missions to India at Pondicherry from 1955 up to 1992 and at Mysore from 1993. He also served in the posts of the member of Académie des inscriptions et belles-lettres (Institut de France, Paris), the President (2010), and the Vice-President, Société Asiatique, Paris.

Professor Filliozat published eighteen books and 150 articles on Indological research in French, English and Sanskrit. The list of his books includes: *Le Prataparudriya de Vidyanatha avec le commentaire Ratnapana de Kumarasvamin*, Traduction, introduction et notes, Pondichéry, 1963; *Oeuvres poétiques de Nilakantha Dikshita*, Texte, traduction et notes, Pondichéry, 1967; *Le Mahabhashya de Patañjali avec le Pradipa de Kaiyata et l'Uddyota de Nagesha*, 5 vol. Pondichéry, 1975-1987; *Grammaire sanskrite pâninéenne*, Picard, Paris, 1988; *Hampi-Vijayanagar, The Temple of Vithala*, New Delhi, 1988; *Vedanta Deśikā, Varadarājapañcaśat*, Bombay, 1990; *An Introduction to Commentaries on Patañjali's Mahābhāṣya*, Bhandarkar Oriental Institute, Poona, 1991; *Anquetil Duperron Voyage en Inde 1754-1762 Relation du voyage du traducteur du Zend-Avesta aux Indes orientales*, présentation notes et bibliographie (en collaboration avec Jean Deloche et Manonmani Filliozat), Paris, 1997; *Mahishashataka* of Vancheshvara Dikshita, Paris, 2004; *The Great Tantra of Ajita*, edited, translated and annotated (in collaboration with Jean Filliozat and N.R. Bhatt), IGNCA, Delhi, volumes 1-5, 2005; *Yogabhashya*, édition, traduction et présentation, Agamat, Paris, 2005; *Bouddhismes d'Asie, Monuments et Littératures, Journée d'étude en hommage à Alfred Foucher (1865-1952)*, édité par P.-S. F. et Jean Leclant, Académie des Inscriptions et Belles-Lettres, Paris, 2009; *Kalamukha Temples of Karnataka, Art and Cultural Legacy, Somanatha at Haralahalli and Kadambeshvara at Rattihalli*, (in collaboration with Vasundhara Filliozat), IGNCA–D.K. Printworld, Delhi, 2011.

Peter Flügel

Peter Flügel (Dr. Phil Mainz 1994) is the Chair of the Centre of Jaina Studies at the Department of the Study of Religions in the School of Oriental and African Studies (SOAS), University of London. He has published extensively on the history and sociology of contemporary Jaina schools and sects, Jaina relic *stūpas*, Jaina-Vaiṣṇava syncretism, and on the socio-political and legal history of the Jaina tradition. He is also working on questions of comparative philosophy, pluralism and non-violence. He edits the SOAS *Jaina Studies Series* (Routledge Advances in Jaina Studies), the *International Journal of Jaina Studies* and co-edits *Jaina Studies: Newsletter of the Centre of Jaina Studies*. He is the editor of *Studies in Jaina History and Culture: Disputes and Dialogues* (London 2006), *Jaina Law and Society* (London 2012) and author of the *Jaina Rituals of Death* (in press).

Raffaele Torella

Professor Raffaele Torella, born in Rome, was the holder of the Chair of 'Linguae Letteratura Sanscrita' at the Faculty of *Oriental Studies of La Sapienza*, where he has taught for years 'Indian philosophy and religion' and 'Indology'. He was former member (2006-2010) of the *Consiglio Accademico* and President of the Research Committee of the *'Ateneo Federato delle Scienze Umane, delle Arti e dell'Ambiente'* (Rome Sapienza). He was coordinator of the South Asia section in the doctoral Course in 'Studies in Asia and Africa', Rome 'Sapienza', member of the *Comité Éditorial de l'École Française d'Extrême-Orient, Pondichéri* (India); member of the *Scientific Commitee of the Zentrum Asienwissenchaften und Sozialanthropologie*, Austrian Academy of Sciences; *"Direttore Responsabile"* of the Rivista degli Studi Orientali and the Rivista di Studi Sudasiatici. He was responsible for the exchange programmes with the universities of Vienna, Halle-Wittenberg, Cracovia, Paris-Sorbonne, Praga, Salamanca, Losanna, Helsinki, Stoccolma, Leiden, Malaga, Oslo, and Jadavpur (India). He actively participated in several international conferences and delivered lectures at various universities at Tokyo, Vienna, Oxford, Marburg, Wittenberg, Montreal, Vancouver, Paris, Lucknow, Berkeley, Hawaii, NewYork, etc. He worked on many important posts such as, Directeur d'études invité presso l'EPHE, Sorbonne (2006); Visiting Professor Università di Malaga (2008); Visiting Professor Indian Institute for Advanced Study, Shimla (2010), etc. His research interests are: Tantrism, Kashmir Śaivism, Śaiva Āgamas, Vaiṣṇava Pañcarātra, logical-epistemological schools of Buddhism, manuscriptology.

Professor Torella's some of the main publications are: *The Īśvarapratyabhijñakārikā of Utpaladeva with the Author's Vṛtti*, critical edition and annotated translation, Serie Orientale Roma LXXI, IsMEO, Roma 1994 (II edition, Motilal Banarsidass, Delhi 2002); *Gli Aforismi di Śiva con il commento di Kṣemarāja (Śivasūtravimarśinī)*, Mimesis, Milano 1999; *Le Parole e i Marmi, Studi in onore di Raniero Gnoli nel suo 70° compleanno*, 2 vols., Serie Orientale Roma, IsIAO, Roma 2001; English translation: *The Philosophical Traditions of India: An Appraisal*, Varanasi, Indica Books, 2011.

Radhavallabh Tripathi

Radhavallabh Tripathi is one of the senior-most Professors of Sanskrit in the country. At present he is working as Vice-chancellor of Rashtriya Sanskrit Sansthan (Deemed University) at Delhi. Widely acclaimed for his original contributions to the study of Nāṭyaśāstra and Sāhityaśāstra, he has published 129 books, 187 research papers and critical essays, as well as translations of more than 30 Sanskrit plays and some classics from Sanskrit into Hindi. He has received more than 25 national and international awards and honours for his literary contributions. He has been referred in various research journals on Indology. Research for Ph.D has either been completed or is being carried out, on his creative writings in Sanskrit in a number of universities. Some literary journals have published special numbers devoted to his life and writings.

Ramachandran Nagaswamy

R. Nagaswamy was born in 1930, at Unjalur on the banks of the river Kaveri, in Tamil Nadu in a reputed Vedic brahmin family and had his schooling in Sankara Vidyasala, Kodumudi, with Sanskrit as his first language. Initially he learnt basics of the Vedas under his father Ramachandra Sastrigal and later under Veppakku Sastrigal. He obtained his MA in Sanskrit with Vedānta and Sāhitya as special subjects under Professor A. Sankaran, and Dr. V. Raghavan. He joined the Government Museum, Madras in the year 1959 as Curator for Art and Archaeology and had special training in excavation and conservation under the ASI.

Within a period of two years he shot into fame by identifying the authorship of the monuments of Mamallapuram with the help of Sanskrit inscriptions. He came into contact with masters like C. Sivaramamurti, Khandalwalah and Dr. Stella Kramrisch who encouraged him to write on historical bronzes.

Dr. R. Nagaswamy's greatest contribution to the history of Indian art, is his appearance in the London High Court as an expert witness, on behalf of the Government of India, in the London/Pattur Nataraja case, and proving the provenance, date as well as other details relating to history and temple culture, that enabled India to win and get the Nataraja, back to Tamil Nadu. It was the first time that an art object belonging to one country was smuggled out and caught in another country and a case was instituted in a foreign court, and the case was won and the object returned to its parent country. The trial judge of the London High Court in his judgment paid high tributes to Dr. Nagaswamy, and so did the three senior judges of the Appeal Court that concurred with the judgment of the Lower Court later. Adrian Hamilton, the Queen's counsel, in his submission to the London High Court mentioned that, "Nagaswamy has brought to bear unequalled learning and experience in the historical, cultural and religious aspects and the Hindu religion". Dr. Nagaswamy is an acknowledged international expert in Indian art, history, culture and is considered as the foremost authority on Chola bronzes. Nagaswamy's articles have been published in 23 languages of the world by the UNESCO in its journal. Nagaswamy also founded the now world famous Natyanjali Dance festival with Dr. Kapila Vatsyayan, 30 years ago, at Chidambaram on classical lines and continues to be its Founder Secretary. A versatile scholar in Sanskrit, Tamil and English he has published over 40 books and has over 300 research articles published in journals all over the world. His writings are known for authenticity, supported with factual evidences. He is a multifaceted personality, thanks to his grounding in Sanskrit, specialised in ancient epigraphs, art, architecture, sculpture, bronzes, paintings, numismatics, religion and philosophy, temple rituals, and music and dance. He himself has composed over twelve dance dramas, and presented them in many places in different countries such as the Bristish Museum and other institutions in UK, USA, USSR, Germany, Sweden, Canada, etc. He has travelled extensively throughout the world, both in the West and East like America, Austria, Germany, Switzerland, Denmark, France, Italy, Greece, UK, USA, Canada, Thailand, Cambodia, Malaysia, Singapore, Sri Lanka and Bangladesh, and lectured on Indian art and culture in all the leading universities and museums, attended many international conferences, has himself organised two international conferences, besides many regional, state-level conferences on archaeology and history. He has also organised many exhibitions including the one at Kuala Lumpur during the first World Tamil Conference and another on bronzes of south India at the National Museum, New Delhi, during the Non Aligned Summit Meet in 1983. A catalogue on the exhibits, published by the museum served as the main book in the London High Court during the Nataraja case. He was the first to undertake the underwater archaeological survey, off the Cholamandal coast from Nagapattinam in the south to Pumpuhar in collaboration with Oceanographic Survey of India.

He started many innovative programmes when he was appointed as the first director of archaeology of Tamil Nadu in 1966 and was awarded the title "Father of Tamil Archaeology". The Royal Asiatic Society of Bombay conferred the prestigious title "Fellow of the Royal Asiatic Society"; the International Centre for Bengal Art, Bangladesh, honoured him with Fellow of the Centre.

Rajendra Ishwarlal Nanavati

Prof. Rajendra Ishwarlal Nanavati did his Ph.D. (Sanskrit epics) at V.N. South Gujarat University, Surat (1977), and certificate courses in German language (1961 and 1971); dramatics (1961); Bengali language (1961), and linguistics (1966). He worked as the Director, Oriental Institute, M.S. University, Baroda from 1996 to 2001, and as Professor and Head, Department of Sanskrit, Faculty of Arts, M.S. University, Vadodara from 1994 onwards. He got the honour of being Emeritus Fellow (UGC), 2007-2009 in the Oriental Institute, Vadodara; and also Shastrachudamani (Rashtriya Sanskrit Sansthan) 2004-07 at Baroda Sanskrit Mahavidyalaya.

Prof. Nanavati received prizes for his books from the Sanskrit Sahitya Akademi, Gujarat. He was honoured with Gujarat Gaurav Puraskar, 2008 and Vidyavachaspati Puraskar, 2011. He is a recipient of the Presidential Certificate of Honour, 2005. He attended many national and international conferences, and lectured in various universities of the country under the UGC scheme. His publications include more than hundred research papers, and a number of authored (9), edited (22), and translated(3) books related to Sanskrit literature. Some of his well-known books are: *Secondary Tales of the Two Great Epics, Marīcikā, Compact Books on Rīti and Vakrokti.*

Ram Karan Sharma

Prof. Ram Karan Sharma is one of the most outstanding scholars and creative writers in Sanskrit of the present age. He has rendered valuable services for the cause of Sanskrit as Vice-chancellor of two Sanskrit universities (Darbhanga and Varanasi) in the country, and as Director of the Rashtriya Sanskrit Sansthan, New Delhi; and also as the President of the International Association of Sanskrit Studies. He is presently associated with the University of Pennsylvania, USA, as Visiting Professor. Apart from publication of several Sanskrit poems and research papers, he published thirty-three books. Some of his major publications are: *Element of Poetry in the Mahābhārata*, Berkeley, 1964; *Caraka Saṁhitā: English Translation* (with Bhagawan Das) vol. I, Sutrasthan, Varanasi, 1976; vol. II, 1977; vol. III, 1988; vol. IV, 1998; *Rejuvenative Health Care in Ayurveda*, Delhi, 1996. His creative writings in Sanskrit are well recognised such as *Rayiśaḥ, Sarvamaṅgalā, Vinā, Sinivālī, Mānasi, Rākā*. His book *Gaganvāṇī*, a collection of Sanskrit poems, was awarded Vachaspati Puraskar of K.K. Birla Foundation, 2004, and his creative writing *Sandhyā* was honoured with Sahitya Akademi Award, 1990.

Prof. Sharma, recipient of Certificate of Honour from the President of India in 1987, was felicitated by numerous institutions for his outstanding contribution. The *Mahābhārata*, Āyurveda, poetics, Pāṇini, Yogasūtra, and Sanskrit poetry are his special fields of research interest. He has chaired several international seminars related to Indology in India and abroad.

Rama Kant Shukla

Dr. Rama Kant Shukla learnt Sanskrit from his parents in his early childhood at home. He studied Sahitya Acharya traditionally and also obtained the degree of M.A. (Hindi) with gold medal. In addition, he did M.A. in Sanskrit with 1st division from the Agra University, and got Ph.D degree in 1967. He taught Sanskrit, Pali, Prakrit, and Apabhramsha to M.A. (Hindi) students from 1962 to 2005 at Modi Nagar and Delhi. He chaired the sections of classical Sanskrit, modern Sanskrit literature, Prakrit and Jainism, and Indian aesthetics and poetics of the All India Oriental Conferences. He attended World Sanskrit Conferences in the country and abroad. Dr Rama Kant Shukla has published nine literary works, and edited several Sanskrit books. His famous Sanskrit poetry *Bhāti Me Bhāratam* is very popular among Sanskrit lovers. His Sanskrit poems are regularly broadcast and telecast from the All India Radio and Doordarshan. He was honoured with Kalidasa Samman, Sanskrit Sahitya Seva Samman, and Sanskrit Rashtrakavi title from various institutions. He is the founder chief editor of *Arvācīna-Saṁskritam*, the quarterly journal of Deva-Vani Parishad, Delhi. Dr. Shukla, recipient of the President's Certificate of Honour (2009), is presently working as 'Shastra Chudamani Vidvan' at the Rashtriya Sanskrit Sansthan, New Delhi.

Rama Nath Sharma

Prof. Rama Nath Sharma was born at Ballia, Uttar Pradesh (India), in the family of traditional Sanskrit scholars. He received his M.A. (1959, Hindi literature) from Allahabad University; and M.A. (1962, Linguistics) from K.M. Institute, Agra University. He received his Ph.D. (1971, General Linguistics) from University of Rochester, Rochester, New York (USA), and also taught there as the Assistant Professor of Linguistics (1971-1975). He joined the faculty of the University of Hawaii at Manoa as Assistant Professor of Sanskrit and Hindi in 1976, where he is currently Professor of Sanskrit language and literature. Professor Sharma's research interest has its single focus on representation of knowledge in Indian tradition. He specialises in the Sanskrit language, literature, grammar, in general, and Pāṇini and his tradition, in particular. He has presented lectures on Pāṇini at all major institutions of higher learning in India, including the I.I.T. Kanpur (2005-till date). He has made presentations at numerous national and international conferences where he chaired sessions, and also delivered keynote addresses. He has contributed over a dozen papers to journals, and anthologies.

Professor Sharma's major publications are: The *Aṣṭādhyāyī of Pāṇini* (6 volumes): volume 1: *Introduction to the Aṣṭādhyāyī as a Grammatical Device*, New Delhi: Munshiram Manoharlal, 1987; volumes 2 to 6: *The Aṣṭādhyāyī of Pāṇini*: English translation of Adhyāya one through eight with Sanskrit text, transliteration, word-boundary, Anuvṛtti, Vṛtti, explanatory notes, derivational history of examples and indices, New Delhi: Munshiram Manoharlal, 1992-2003. His forthcoming book is on the *Kāśikāvṛtti* of Vāmana-Jayāditya with English translation, and notes (4 volumes), New Delhi: D.K. Printworld.

Robert J. Zydenbos

Born in Toronto, Canada, Prof. Zydenbos completed his Indological degree studies at the University of Utrecht, the Netherlands, under the supervision of Prof. George Chemparathy, Prof. K.V. Zvelebil, Prof. J. Gonda and others, and then continued his academic education at the University of Heidelberg, Germany, where he taught Sanskrit and improved his knowledge of Kannada, Bengali, and Tamil, and further pursued his interest in the Indian religious studies under Prof. Günther Sontheimer.

In the further course of his career he lived in Karnataka for a total of seventeen years, during which he wrote the first doctoral thesis submitted at a Western university on contemporary Kannada literature (published as *The Calf Became an Orphan: A Study in Contemporary Kannada Fiction,* Pondicherry, 1997) and continued his studies of philosophy and religion.

After the earlier teaching assignments in the universities of Heidelberg, Madras, Toronto and Cologne, and research assignments for the Royal Netherlands Academy of Arts and Sciences and the Institut français de Pondichéry, he was appointed Professor of Indology in 2000 in the Ludwig-Maximilians-Universität (LMU) of Munich, Germany, and there he has mainly been teaching Indian religion and philosophy, Sanskrit, and Kannada.

His main interests concern the most prominent historical religious and philosophical traditions of Karnataka: Jainism (*The Concept of Divinity in Jainism,* Toronto, 1993; *Jainism Today and Its Future,* Munich, 2006), Dvaitavedanta and Viraśaivism.

Another of his long-term interests concerns the continued use of Sanskrit as a vehicle of living Indian culture, and he is working on a manual of Sanskrit for learners of modern Indian languages.

Robert. P. Goldman

Prof. R.P. Goldman is Professor of Sanskrit and Indian Studies at the University of California at Berkeley (USA). He completed his bachelor's degree in Oriental Studies (Sanskrit) at Columbia College in 1964, graduating with the Taraknath Das Prize in Oriental Studies, and completed his doctorate in Sanskrit (Oriental Studies) at the University of Pennsylvania in 1971. He was the inaugural holder of the Sarah Kailath Chair in India Studies, an endowed Berkeley professorship established in 1996. In 1984-85 he was elected Spalding Visiting Lecturer in the Eastern Religion and Ethics at Wolfson College, the University of Oxford. Professor Goldman has authored numerous scholarly works on Sanskrit literature and Indian culture with particular emphasis on studies of the great Indian epics. He is the director of and a principal translator in a major ongoing collaborative project on the translation and annotation of the critical edition of the monumental Sanskrit epic the *Vālmīki Rāmāyaṇa* of which six of its seven volumes have been published to date.

Professor Goldman has received a number of awards and honours in recognition of his scholarly contribution in the field of Sanskrit studies, including fellowships from the John Simon Guggenheim Memorial Foundation, the National Endowment for the Humanities and the American Institute of Indian Studies. In addition, he has been honoured with: the Citation and Award for Distinguished Teaching, The University of California, Berkeley,1974; and Honorary Fellowship at Calcutta Sanskrit College, 1992.

He was elected as a Fellow of the American Academy of Arts and Sciences, 1996. He received honorary degree of Vidyasagara from Mandakini Sanskrit Vidvat Parishad, New Delhi, in 1997.

Sannidhanam Sudarsana Sarma

Sannidhanam Sudarsana Sarma is Vice-Chancellor of Sri Venkateswara Vedic University at Tirupati. He studied Veda, Bhāṣya and Mīmāṁsā under his father and passed M.A. in Veda and Sāhitya. He worked on 'Plants in Yajurveda' for his PhD. (1985). He has served in colleges and universities as a teacher for 30 years. His publications include the *Telugu Translation of Samavidhana* and editions of 16 works/ manuscripts related to the Vedas, two books and 14 papers in national/international journals. He has participated in the Vedic Conference, Los Angeles, USA; has visited Japan to deliver lectures on Vedic literature, and has attended the 4th World Vedic Conference at Austin, Texas, USA.

Saroja Vidyadhar Bhate

Prof. Saroja Vidyadhar Bhate (b.1942), former Professor and Head, Department of Sanskrit and Prakrit Languages, University of Pune (1987-2002). She has served as Honorary Secretary of BORI. She has organized All India Oriental Conferences as Local Secretary (once) and General Secretary (five times). She has to her credit about 15 books and 60 papers, which are mainly based on research in Sanskrit, and other literature. The list of her publications includes: *The Role of Particle Ca in the Interpretation of the Aṣṭādhyāyī* (in collaboration with Dr. S.D. Joshi), publication of the CASS, University of Pune, class B, No. 8, 1983; *The Fundamentals of Anuvṛtti* (in collaboration with Dr. S. D. Joshi), publication of CASS, University of Pune, class B, No. 9,1984; *Pāṇini's Taddhita Rules*, publication of CASS, University of Pune, 1989; *Pāṇini*, Sahitya Akademi, Delhi 2003. She translated many important works of Sanskrit such as *The Mahābhāṣyadīpikā of Bhartṛhari*, *Subhāśitaśatakam*, and *Siddhāntakaumudī*. Professor Bhate delivered lectures and taught Sanskrit as visiting fellow and visiting professor at different universities abroad such as the universities of Berlin, Paris, Rome, Oxford, Cambridge, Lausanne, Nagoya, Salamanca, Peking and Vienna. She has played a leading role in founding two organisations: Sanskrit Pracharini Sabha and Panini Pratishthan to promote Study of Sanskrit. She received the UGC national Veda-Vyasa Award for best performance in teaching, research, and popularisation in the area of Sanskrit studies, and was honoured by the President of India with Certificate of Merit for her contribution to Sanskrit literature.

Satya Pal Narang

Born at Nankana Sahib (now Pakistan), Prof. Satya Pal Narang was educated in India. He read German and modern Persian with Sanskrit (M.A degree) from the University of Delhi. He got Ph.D. on the topic 'A Study of Shastra-kavyas in Sanskrit Literature.' He published its parts in 2 volumes with the title: *Bhaṭṭi-kāvya: A Study*, and *Hemacandra's Dvyāśrayakāvya: A Literary and Cultural Study* (Rev: Indologica Taurenensia, V.), and a number of papers from the other portion from his thesis. His *Kalidasa Bibliography* is recognised and used as source information by most of the encyclopedias and histories in a number of languages of the world. Besides the grammatical studies of the *Bhaṭṭi-kāvya* and the *Dvyaśrayakāvya*, he published papers on the *Kavirahasya* of Halayudha and *Dhātukāvya* of Narayaṇa Bhaṭṭa. He published papers on the Vedic linguistics of the *Ṛgveda*, and reconstruction of the *Paippalāda Saṁhitā*. He also published papers on the stylistics of the *Śṛṅgāratilaka*, Pāṇini and regional dialects, psychological study of Sanskrit cases, Bhartṛhari; linguistic study of the *Mārkaṇḍeya Purāṇa*; impact of Sanskrit grammar on poetics; semantic analysis of Pari in the *Mahābhārata* (3 papers) and on Parigraha. He published a book on Sanskrit lexicography (RSkS publication) besides papers on the Vedic lexicons and monosyllabic lexicons and citations of lexicography in Sanskrit commentaries. His Ph.D. and M.Phil. students worked on the linguistic and semantic study of the Vedas, and several Sanskrit texts and *kośa granthas*.

Trained with a degree in law, Prof. Narang applied it to Kālidāsa and published papers on the legal system of the *Ṛgveda*, Kauṭilya, Vyāsa, Uśanas, Yājñavalkya, etc. He published a number of papers on the topic: Jain Elements in the Vedic Literature.

Shohei Ichimura

Prof. Shohei Ichimura (Ph.D), Director of North American Institute of Zen Buddhist Studies, Woodinville, WA (since July 1993) has academic degrees from different universities of world: B.A., 1955, Komazawa College (Tokyo, Japan); M.A., 1960, Harvard University; and Ph.D.,1972, South Asian Languages and Civilization, University of Chicago, USA. He did his teaching and research at various institutions and universities including the Department of Indian Philosophy, University of Kyoto, Japan; Department of History, Roosevelt University, Chicago; Department of Asian Languages and Literature, University of Minnesota; Department of Sanskrit and Indian Studies, Harvard University; Graduate School of Buddhist and Zen Studies, Komazawa University, Tokyo, Japan; School of International Studies, University of Washington; Department of Oriental Languages and Literature, University of California, Berkeley; Graduate School of Buddhist Studies, member institution of Graduate Theological Union, Berkeley, CA.

Prof. Shohei Ichimura has published nearly 90 research papers. He worked as an editorial member with partial translation for *Buddha Dharma — New English Edition*, published from Numata Buddhist Center for Research and Translation, Berkeley, 1984. He translated: Zen Master Eihei Døgen's Monastic Regulations ((「永平清規」)), as the first of the institute's publication series, 1993; and Zen Master Keizan's Monastic Regulations ((「瑩山清規」)), as the second of publication series, 1994. He edited: Bruno Petzold's posthumous manuscript, *The Classification of Buddhism* ((「仏教教判論」)), comprising the Classification of Buddhist Doctrines in India, China, and Japan, published by Harrassowitz Verlag, (Wiesbaden, Germany), 1995. He published a Monograph: *Buddhist Critical Religiosity: Prajña and Śūnyatā*, published by Motiral Banarsidass, Delhi, India, 2001, besides some other important translations.

Siniruddha Dash

Prof. Siniruddha Dash (Ph.D. Sanskrit and Linguistics) is the Professor and Head, Department of Sanskrit, University of Madras, Chennai (since 2000). Besides, he is working as the Director and Editor in Chief, New Catalogus Catalogorum, Department of Sanskrit, University of Madras (since 2000), and as the Honorary Director, Prof. K.V. Sarma Research Foundation, Adyar, Chennai, since 2005. Among the projects completed in his guidance are: *Grammatical Traditions in Sanskrit and Tamil; Multilingual Dictionary of Sanskrit and Other Indian Languages; Concept of Vṛtti, Derivation in Sanskrit*; and 11 (15-25) volumes of *New Catalogus Catalogorum* (with the support from the NMM). The big project of *New Catalogus Catalogorum* has 15 (26-40) volumes yet to complete.

Prof. S. Dash organised seminars, workshops, national conferences and lectures from time to time for the research and promotion of manuscriptology, Yoga, ancient knowledge systems, philosophy, and Sanskrit studies. He presented papers at Chungbuk National University, Seoul; 12th World Sanskrit Conference, Helsinki, Finland; Charles University, Prague; and at around fifty national, international and other seminars; and published papers and books. He received Vijayshree Award, Rashtra-Gaurava Honour, and 'Vidyabhushan' title for his contribution in the field of education.

Shrikant Bahulkar (14 December, 1949) was educated at the University of Pune, was awarded Ph.D. degree for his thesis on the 'Medicines in Kauśikasūtra'. He has been doing research and teaching in the area of Vedic studies, the Atharvaveda ritual in particular; Buddhist studies, specially Indo-Tibetan Tantrism; Āyurveda; and classical Sanskrit. He has worked with the Scandinavian Institute of Asian Studies (Copenhagen, Denmark) on the venerable Tarab Tulku on Buddhist Tantrism; Nagoya University (Nagoya, Japan) as Research Fellow worked on the *Pradīpodyotana*; Candrakīrti's commentary on the *Guhyasamājatantra* at Central University of Tibetan Studies (Sarnath, Varanasi), University of Pune as Adjunct Professor, Department of Pali; 2009-present Tilak Maharashtra Vidyapeeth (University) at Pune, Maharashtra; Professor of Sanskrit, Sri Balamukunda Lohiya Centre of Sanskrit and Asian studies, University of Cambridge, MA; Freie Universität (Berlin, Germany) of Visiting Professor, Institut für Indische Philologie und Kunstgeschicthe; 1998–1999 University of British Columbia, Vancouver, B.C. on "*Paippalāda in the Śaunakīya Literature of the Atharvaveda.*"

Simon Brodbeck

Dr. Simon Brodbeck was educated at the University of Cambridge and at the School of Oriental and African Studies, University of London, where he completed his Ph.D with a thesis on the philosophy of the *Bhagavad-Gītā*, under the supervision of Alexander Piatigorsky. He has taught at the universities of Edinburgh, London, and Cardiff, and has worked for the Clay Sanskrit Library. He is the co-editor of *Gender and Narrative in the Mahabharata* (Routledge, 2007), and the author of *The Mahabharata Patriline: Gender, Culture, and the Royal Hereditary* (Ashgate, 2009).

Dr. Brodbeck has published numerous papers in scholarly journals and edited volumes. He is currently working with Will Johnson on a translation of the critically reconstituted *Harivaṁśa*.

T.S. Rukmani

Prof. T.S. Rukmani joined the Department of Religion, Concordia University, Montreal, Canada, as Professor and Chair for Hindu studies in 1996. She was the first Chair for Hindu Studies and Indian Philosophy at the University of Durban Westville, Durban, South Africa before taking over her post in Canada. She held the post of Principal of Miranda House, University of Delhi, for over ten years before she went to South Africa in 1993. She is the only academic in the Department of Sanskrit, Delhi University, to have been honoured with the highest degree of D.Litt. She was awarded the Ida Smedley International Fellowship to work as a post-doctoral fellow on comparative philosophy, at Toronto University. She has been teaching and researching mainly in the areas of Hinduism, Advaita Vedānta and Sāṁkhya-Yoga. Amongst the many awards that Professor Rukmani has won are: DANAM/ Taksha Institute Abhinavagupta Award for Sustained Achievement in Indic Philosophy, 2009; Shivadasani Fellowship, Oxford Centre for Hindu Studies, Oxford University, UK, 2006; Sanskrit promotion in foreign lands by First Gita Global Conference, Bangalore, 2003; fellowship, Indian Institute of Advanced Study, Shimla, 2003 and 1989; The Delhi Sanskrit Academy award for Sanskrit scholarship, 1993.

Her four volume work on Vijñānabhikṣu's *Yogavārttika* and her two volume work on Śaṅkara's *Yogasūtrabhāṣyavivaraṇa* have been widely acclaimed in scholarly circles as significant contributions. Both are published by Munshiram Manoharlal in Delhi. She has also written and edited nine books dealing with different aspects of religion and philosophy, and has published many research papers in academic journals. Her latest book is: *Saṁnyāsin in the Hindu Tradition: Changing Perspectives*, 2011, D.K. Printworld Delhi. Professor Rukmani is a member on the Advisory Committee, *Oxford Journal of Hindu Studies*; and is a member in the Consultative Committee, International Association for Sanskrit Studies.

Vijay Shankar Shukla

Vijay Shankar Shukla is presently working as head of the Kalā Kośa Division of Indira Gandhi National Centre for the Arts (IGNCA), New Delhi. He is trained in various disciplines of Indology both in traditional and modern. He started his career with IGNCA in 1991 and conceived the basic concept of the various programmes of the Kalā Kośa Division. Dr. Shukla was instrumental as an assistant as well as a student of Pt. Satkadi Mukhopadhyaya to organise a chain of 'Workshops on Manuscriptology and Paleography'. He has learnt from the great masters of this field like Prof. T.N. Dharmadhikari, Prof. G.C. Tripathi, Prof. A Wetzler, Pandit S. Mukhopadhyaya, etc. The Texts, viz. *Nartana-nirṇaya, Caturdaṇḍī-prakāśikā and Rāgalakṣaṇa* edited by Prof. Sathyanarayana have been taken care of by Dr. Shukla at the time of its publication. He also worked as the Director in charge of NMM from May 2009 to December 2010.

Dr. Shukla's important papers are: *'Decipherments of Date Codes in Sanskrit Manuscripts; Sanskrit Writing in Twentieth Century; Saṁskṛta Pāṇḍulīpiyoṅ ke Sūcikaraṇa kā Itihāsa'* in three parts; *'Veda ke Paripreksya meṅ Bhāratīya Saṁskṛti*; and *Influence of Vedic Tradition to Indian Culture: An Overview'*. His list of publications include: *'A Critical Study of Sāyaṇa-bhāṣya and other interpretations on Ṛgveda 3.1 to 3.6; Ṛgvedakālīna Samāja aur Saṁskṛti*. He is deeply involved with the project on 'Documentation of Vedic Recitation and Ritual' and has delivered lectures on Vedic Śākhās.

Yigal Bronner

Prof. Yigal Bronner is an Assistant Professor, in the Department of South Asian Languages and Civilizations, University of Chicago. He is a Sanskritist trained at the Hebrew University in Jerusalem and the University of Chicago, where he obtained his Ph.D in 1999, and where since 2005 he has served in the Department of South Asian Languages and Civilizations. His areas of interest include Sanskrit literature and literary history, Sanskrit poetics and its intellectual history, and the regional varieties of Sanskrit, especially in south India. He is the author of *Extreme Poetry: The South Asian Movement of Simultaneous Narration* (Columbia University Press, 2010); co-author (with David Shulman) of *Compassion, Peace, Self-Surrender, and The Mission of a Goose: Poems and Prayers from South India* (New York University Press / JJC, 2009); and co-editor (with Whitney Cox and Lawrence McCrea) of *South Asian Texts in History: Critical Engagements with Sheldon Pollock* (Association of Asian Studies 2011).



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हमारे यहां अब लगभग पांच हजार से अधिक तरह की पुस्तकें जो विभिन्न विषयों पर आधारित विभिन्न सैकड़ों लेखकों एवं भाष्यकारों द्वारा निर्मित मौजूद हैं। जिनका विवरण देश-विदेश में विपुल मात्रा में किया जाता है, आप प्रकाशन से सम्पर्क कर लाभ उठा सकते हैं। उसके लिए

हिन्दी, अग्रेंजी व संस्कृत (शोध) साहित्य

● मौलिक ग्रन्थ–वेद, उपनिषद, शुल्व सूत्र, धर्म सूत्र, गृह्य सूत्र आदि, ● विभिन्न विषयों पर आधारित खण्डन-मण्डनात्मक साहित्य, ● शोध ग्रन्थ, जीवनीपरक एवं बाल साहित्य, ● इतिहास, दर्शन, योग एवं स्वास्थ्य सम्बन्धी, ● नीति, नाटक, कहानी, वास्तु विज्ञान, चिकित्सा, ● संगीत, साहित्य, कला, विज्ञान एवं भारतीय संस्कृति, ● विभिन्न भाषाओं के कोश, व्याकरण, सामान्य ज्ञान एवं राजनीति, ● कर्मकाण्ड, रसायन एवं विभिन्न मत-मतान्तरों पर आधारित विवेचनात्मक ग्रन्थ, ● ईश्वरीय कहलाने वाली समस्त धार्मिक पुस्तकें, यथा - वेद, बाईबिल, कुरान, जिन्दावस्था (मूल तथा हिन्दी एवं अंग्रेजी भाष्य सहित) ● विभिन्न मतों के मूल धर्मग्रन्थ, यथा - गुरूग्रन्थ साहब, जम्भ सागर, हदीस एवं जैन तथा बौद्ध ग्रन्थ आदि, हिन्दी तथा अग्रेंजी भाष्य सहित।

उपरोक्त विषयों से सम्बन्धित समस्त साहित्य हमारे यहां उपलब्ध हैं।

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